

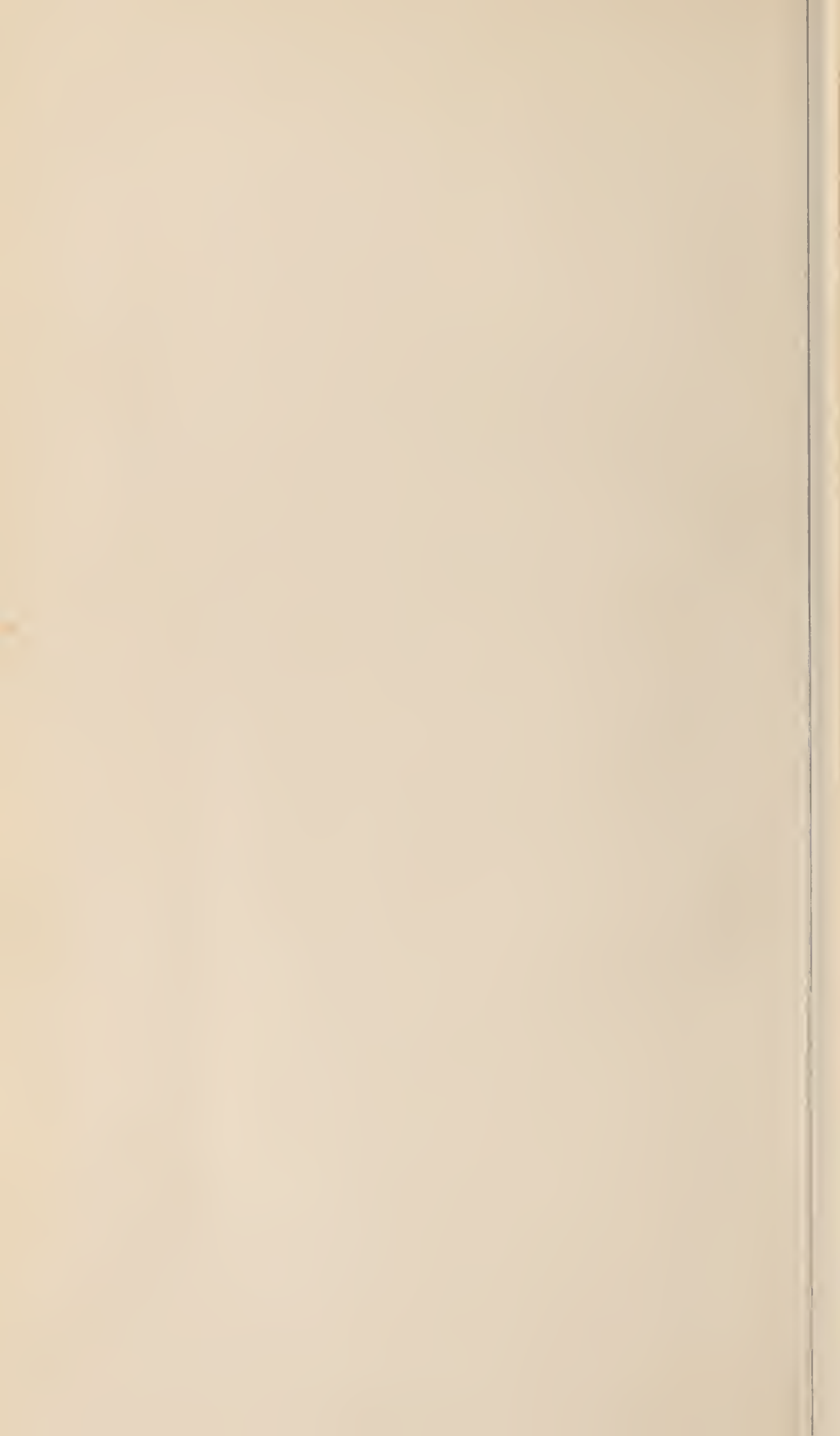
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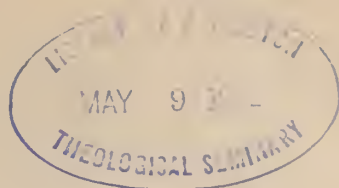




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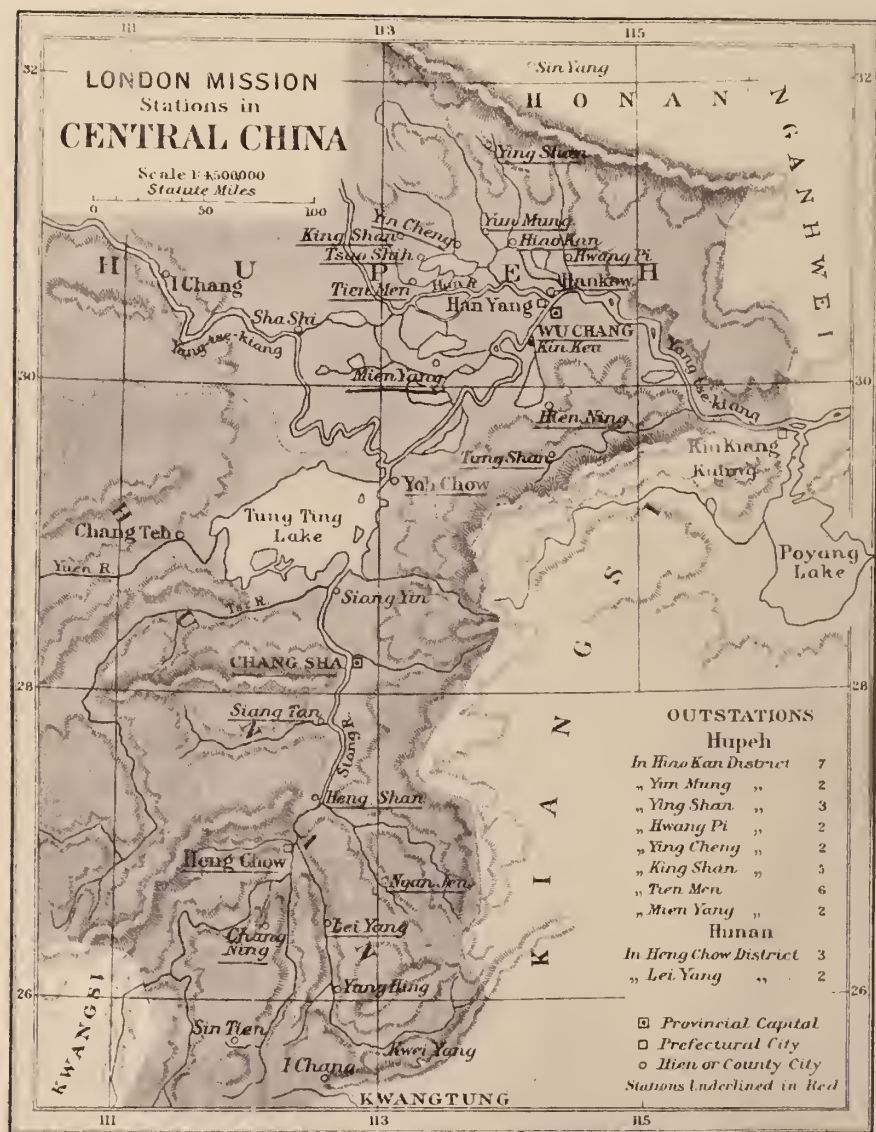
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MISSION FIELD OF THE LONDON MISSIONARY SOCIETY IN CENTRAL CHINA.

Map furnished by Rev. Griffith John, D. D. (See p. 593).

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## THE MINISTRY TO THE SICK AND WOUNDED SOLDIERY IN WAR TIMES.

BY THE EDITOR-IN-CHIEF.

The name of Florence Nightingale is inseparably connected with a new form of woman's ministry to man, generally, in a widespread movement for the *reform of sanitary conditions in the camp and campaign of soldiers and sailors.*

She was an Italian by birth, being born in Florence, Italy, in 1823, of English parents. Highly educated, brilliantly accomplished, of refined sensibility, every inch a woman, and with none of the masculine traits often associated with women of public action, God prepared in her a mighty force for the relief and, in fact, reconstruction of unhealthy and abnormal conditions in the British army, and through her success there inspired similar movements elsewhere.

She early showed intense interest in the alleviation of suffering, which, in 1844, at the early age of 21, led her to give close attention to the condition of hospitals, so that she, like John Howard, and Elizabeth Fry, who was called the "female Howard," undertook a personal visitation and inspection of the civil and military hospitals all over Europe. She studied with the sisters of charity in Paris the system of nursing and of management in the hospitals, and in 1851, at 28, herself went into training as a nurse in the institution of Protestant Deaconesses, at Kaiserwerth on the Rhine. Thus qualified, on her return to her own land, England, she put into thorough working order the Sanitarium for Governesses in connection with the London institution. All unconscious of the wide work for the world and the ages, for which God was thus fitting her, she had thus served a ten years' term of apprenticeship for the sublime and self-sacrificing career that lay just before her.

In the spring of 1854, when she was in her 32d year, war was declared by Britain against Russia, and a force of 25,000 British soldiery embarked for the Golden Horn. The battle of Alma was fought on September 20, and the wounded, with the sick, were sent

down to the hastily improvised hospitals made ready to receive them on the banks of the Bosphorus. Crowds of men in every stage of sickness, and suffering from wounds unskilfully treated, and, still worse, neglected, were there huddled together. How unsanitary the conditions were may be inferred from the average rate of mortality. The hospitals were more fatal than the battlefield—the ordinary casualties of the fiercest battle being insignificant in comparison to the death rate in the wards.

Dr. Hamlin well remarks that the Crimean War brought out both the noblest and basest attributes of human character. There were Hedley Vicars among the officers, and Dr. Blackwood among the chaplains, and his noble wife, Lady Alicia, and Florence Nightingale in the hospitals, that will forever stand out as the glory of our common humanity and Christianity. But the same events gave opportunity to exhibit the meanest selfishness and sordidness.

In the great hospital at Scutari the greatest sufferings were in the night. At 10 o'clock the lights were put out for the night, and no one came near the sufferers until the morning. The night was made hideous and horrible by agonizing cries for water, groans of the dying, and ravings of the delirious. Dr. Hamlin offered Dr. Menzies, the chief physician, his own help and that of a dozen or fifteen of his most trustworthy students as night watchers, but the proposal was not only rejected, but rejected with asperity. He went further, and applied to Gen. Posgaiter, commissary general, offering to organize a relief force of volunteer night watchers from American and English residents, and obey all rules, subject to Dr. Menzies' orders, simply to relieve the awful and needless sufferings of the sick and wounded soldiers. The only result was another repulse, when the commissary general forwarded Dr. Hamlin's note with his own, the doctor replying curtly, "We can not admit any outside interference." And so thousands of brave sufferers were cruelly left to agony of thirst, torture of pain, and even to suffering of death, in the darkness of a doubly unrelieved night.

Of course, in such a hospital the conditions were horribly unsanitary. The smell was like that of a dissecting chamber where corpses lie in all stages of putrefaction, nauseous in the extreme, and showing not only neglect, but downright incapacity on the part of medical attendants. Dr. Menzies was finally removed and in disgrace.

Dr. Hamlin tells also of the condition of things in the Kulelie hospital. The battle of Inkerman was fought in November, 1854. A week or so later, the *Himalaya*, the huge English iron merchant steamer, was lying at Kulelie, and 250 wounded were in the cavalry barracks and some Russian wounded on the float wharf. Both the English and Russian soldiers' blankets were full of lice, and Dr. Hamlin says: "I picked off 11 of the most atrocious beasts I ever saw from my woolen gloves." The English wounded had had no washing done for

five months, for lack of wood and water, and their underflannels were such nests of vermin that they preferred the suffering from the cold. There was plenty of clothing, but it could not be worn. Dr. Hamlin appealed to the chief physician about the washing, but met only another surly reply, "It could not be done." When a way to do it was suggested, he damned Dr. Hamlin as an intruder, his dirty meerschaum hanging in the corner of his dirtier mouth. Dr. Hamlin then found the "sargent" of the clothing, who showed him a great hall where were piled up garments for 1,000 men. The place was a plague breeder, unventilated, with beds, and bedding, and clothing taken from the wounded and the dead, filthy and full of vermin, and such looking animals, overgrown, fat, *hellish* looking, their bite like that of a scorpion, irritating and maddening, producing fever heat and burning itch. Dr. Hamlin says that they killed more men than the bullets. In despair of cleansing such clothing a furnace was built to burn it.

Florence Nightingale, with her nurses, appeared on the scene of the Crimean conflict, and all was changed in these hospitals. She had many coadjutors, and evinced large capacity to deal with the conditions she found. One improvement followed another in rapid and glorious succession, until the hospitals became models of sympathetic care and sanitary provisions. The tedious nights of suffering were relieved and shortened by the tender, sympathetic hand and heart of woman—all presided over by one woman who combined in herself marvelous common sense, sound judgment, and intelligent Christian capacity.

The crisis in the Crimea which led Florence Nightingale to offer herself as a missionary to the sick and suffering at Scutari, was one of what Dr. Croly called the "Birth hours of history." The reorganization of that nursing department at Scutari meant a reform in all the treatment of sick and wounded soldiers and sailors in war times, and a permanent and world-wide advance in this department, even among semi-civilized peoples.

Lord Herbert, then at the War Office, gladly accepted her offer, and within a week after, Miss Nightingale was on the way with her nursing corps. She reached Constantinople in November, 1854, just before the battle of Inkerman, and the beginning of the terrific winter campaign, in time to receive from that second battle the wounded, tho the wards already had in them 2,300 patients.

History, poetry, and art have vied with each other fitly to represent the heroic devotion of that woman of thirty-one, to the sufferers from that cruel war. She was known to stand on her feet twenty hours at a time, without once sitting down, that she might personally see sufferers provided with such accommodation and care as their condition called for. The following spring, while in the Crimea organizing the nursing departments of the camp hospitals, she herself paid the penalty of her



untiring toil and unsparing self-sacrifice, in a prostrating fever. Yet she refused to desert her post of duty, recovered, and remained at Scutari until the British evacuated Turkey in July, 1856.

How many soldiers owed life and health to her we know not, for of some facts no history has ever been adequately written. But the mental and physical strain told upon her naturally frail constitution. She, like her Master, saved others; herself she could not save. She yet lives, but is an invalid, withdrawn from public life into the quiet of her rural home—modestly shrinking especially from the visits of the curious, who would like to see the heroine of the Crimean hospitals, but still devising means for the improvement of the health of the soldier.

In 1857, when a commission was created to inquire into “the regulations affecting the sanitary conditions of the British army,” she supplied a paper of written evidence, in which with peculiar force she emphasized the great lessons learned in the Crimean War, which she fitly characterized as a “sanitary experiment on a colossal scale.” During her experience there, the results which accumulated under her own eyes proved that, with proper provision for food, clothing, cleanliness, nursing, and various sanitary conditions, the rate of mortality among soldiers may be reduced to *one-half of the average death-rate in time of peace and at home!*

Such discoveries naturally fixed her mind on the general question of sanitary reform in the army, and, first of all, the army hospitals. In 1858 she contributed other papers on hospital construction and arrangement to the National Association for Promotion of Social Science. Her “Notes on Hospitals,” clear in arrangement and minute in detail, are alike valuable to the architect, engineer, and medical man. Her “Notes on Nursing” is a text-book in many a household.

The results of her work in the Crimean War prompted a fund to enable her to form an institution for training nurses, which yields an annual interest of £1,400 sterling. No separate institution has been formed, but the revenue is applied to training a superior order of nurses in connection with existing hospitals.

How highly Miss Nightingale’s opinions are held in esteem even by the British Government is evinced, for example, by one fact. When, in 1863, the Report of the Commission on the Sanitary Condition of the Army in India was made, in two folios of 1,000 pages each, the manuscripts were forwarded to her for her examination, and her observations are inserted with the published report. In these observations and comments there is such a masterly array of facts, such clearness of statement, and such incisive force that they render it one of the most remarkable papers ever reduced to written form, and it marks a new era in the government of India.

As already hinted, the study of Miss Nightingale’s career natur-



ally suggests a comparison with the singularly parallel career of John Howard, who attempted his circumnavigation of charity in the interests of the prison reform, and of Elizabeth Fry, who, born ten years before his death, in a remarkable manner took up and carried on at Newgate and other prisons of Britain the work he began. It is another curious coincidence that each lived about the same period—65 years.

The labors of Miss Nightingale have led to the formation of the *Red Cross Association*, which had its origin, nine years after the Crimean War called her to the scenes of Oriental conflict, in a proposal made in February, 1863, at a meeting of the *Société Genèveoise* by Henry Dumant, who had witnessed the horrors of Italian battlefields, whether it would not be possible in time of peace to form societies for the relief of the wounded when war should again break out. A committee appointed to examine into the matter called an International Congress at Geneva in the autumn of the same year; and another general congress convened in Geneva in 1864, at which sixteen European powers were represented, and the terms of a treaty were signed by twelve delegates and later by four others. The principal terms of this convention were that in time of war the hospitals and all pertaining to them be considered as on neutral ground, and wounded or sick soldiers shall be cared for to whatever side they belonged in the conflict.\* It

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\* ARTICLE I.—Ambulances and military hospitals shall be acknowledged to be neutral, and, as such, shall be protected and respected by belligerents so long as any sick or wounded may be therein. Such neutrality shall cease if the ambulances or hospitals shall be held by military force.

ARTICLE II.—Persons employed in hospitals and ambulances, comprising the staff for superintendence, medical service, administration, transport of wounded, as well as chaplains, shall participate in the benefit of neutrality while so employed, and so long as there remain any wounded to bring in or to succor.

ARTICLE III.—The persons designated in the preceding article may, even after occupation by the enemy, continue to fulfil their duties in the hospital and ambulance which they serve, or may withdraw to join the corps to which they belong. Under such circumstances, when these persons shall cease from these functions, they shall be delivered by the occupying army to the outposts of the enemy. They shall have the special right of sending a representative to the headquarters of their respective armies.

ARTICLE IV.—As the equipment of military hospitals remains subject to the laws of war, persons attached to such hospitals can not, in withdrawing, carry away articles which are not their private property. Under the same circumstances an ambulance shall, on the contrary, retain its equipment.

ARTICLE V.—Inhabitants of the country who may bring help to the wounded shall be respected and remain free. The generals of the belligerent powers shall make it their care to inform the inhabitants of this appeal addressed to their humanity, and of the neutrality which will be the consequence of it. Any wounded man entertained and taken care of in a house shall be considered as a protection thereto. Any inhabitant who shall have entertained a wounded man in his house shall be exempted from the quartering of troops, as well as from the contributions of war which may be imposed.

ARTICLE VI.—Wounded or sick soldiers, whatever their nationality, shall be cared for. Commanders-in-chief shall have the power to deliver immediately to the outposts of the enemy soldiers who have been wounded in an engagement, when circumstances permit this to be done, with the consent of both parties. Those who are recognized as incapable of serving after they are healed, shall be sent back to their country. The others also may be sent back on condition of not again bearing arms during the continuance of the war. Evacuations, together with the persons under whose direction they take place, shall be protected by an absolute neutrality.

ARTICLE VII.—A distinctive and uniform flag shall be adopted for hospitals, ambulances,

was necessary, according to Article VII., to have a flag or sign to distinguish those laboring under the direction of this organization. A red cross upon a white background was chosen. This choice was for the purpose of honoring Switzerland. It shows the flag of that country reversed. In 1867, at Paris, the rules of the Convention were extended to naval conflicts also. The beneficence of the Red Cross Association was soon and very grandly proven, in the wars of 1864 and 1866, and subsequently in the Franco-Prussian, Russo-Turkish, American Civil War, American-Spanish War, etc. In the war of 1866 nearly 14,000 Austrian wounded were cared for by the Prussian Society of the Red Cross, at a total expense of over \$1,500,000, and in the Franco Prussian War the Red Cross had 25,000 beds in towns between Dusseldorf and Baden alone.

In 1883 Queen Victoria instituted the Red Cross Order in behalf of the British army, with a fitting decoration.

With the Red Cross movement in America, the name of Clara Barton is conspicuously linked. Every country in Europe and almost every nation on the globe has signed this treaty, the United States being almost the last formally to accept its humane principles.

During the late war, among women were many who followed the American armies, and cared for the wounded upon the battlefield and in the hospital. One of the very best of these nurses was Miss Clara Barton. With untiring zeal she worked, with her heart of love, through all those years of the civil war. Her labor for others did not close when the war was at an end. Many an anxious parent or friend had sons or loved ones asleep in nameless graves. Miss Barton began the great task of marking the graves of those who fell in that war, and for three years she labored and toiled, until success beyond all expectation crowned her efforts.

The close of this task found her, like Miss Nightingale, broken in health, and her physicians urged her to go to Europe for a change of air and rest. Not long after the Franco-Prussian war broke out, and the sufferings incident to war led her again to enter the battlefield to alleviate them, and here made her acquainted with the work-

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and evacuated places. It must on every occasion be accompanied by the National flag. An arm-badge shall also be allowed for individuals neutralized, but the delivery of it shall be left to military authority. The flag and arm-badge shall bear a red cross on a white ground.

ARTICLE VIII.—It is the duty of the conquering army to supervise, as far as circumstances permit, the soldiers who have fallen on the field of battle, to preserve them from pillage and bad treatment, and to bury the dead in conformity with strict sanitary rules. The contracting powers will take care that in time of war every soldier is furnished with a compulsory and uniform token, appropriate for establishing his identity. This token shall indicate his name, place of birth, as well as the army corps, regiment, and company to which he belongs. In case of death, this document shall be withdrawn before his burial and remitted to the civil or military authorities of the place of enlistment or home. Lists of dead, wounded, sick and prisoners shall be communicated, as far as possible, immediately after an action, to the commander of the opposing army by diplomatic or military means.

The contents of this article, so far as they are applicable to the maxim, and capable of execution, shall be observed by victorious naval forces.

ings of the Red Cross. She saw how incomplete was her labor in the American Civil War, through inadequate organization. The Red Cross supplied the lack. The child bearing a cup of cold water to a wounded soldier was absolutely safe in the enemy's ranks, with the Red Cross on the arm.

Miss Barton returned to America, resolved to have the principles of the Red Cross adopted by the United States. She visited President Garfield, who had been a soldier, and knew how much suffering might be alleviated by proper means, and he promised to do all in his power for the new movement. He brought it before his cabinet, and had it brought before congress, and through his labors it passed both houses. Laws regulating the action of the nation in times of war, were changed to conform with the regulations of the Red Cross. Just as the treaty was ready for his signature, the assassin's bullet took his life.

This treaty of the Red Cross is one of the missionary movements of our century. It has caused all nations to see more fully the cruelty and horrors of war, and has tended toward the settlement of national difficulties by arbitration, rather than by arms, thus, indirectly, furthering peace and unity among nations. Even outside of the miseries of war, this organization has for its prime object the relief of suffering. Muskets and cannon may be silent for a while, but the warring elements, fire, water, and wind, may cause suffering at any time. With this in view, there has been added to the original what is called the American amendment. At Washington, D. C., is stationed a field agent, who visits in person every place where aid is rendered. In 1881 it relieved those who suffered from the effects of the forest fires of Michigan; in 1882 the suffering incident to the Mississippi overflow; in 1883 from the disaster of the Ohio River, and the Louisiana cyclone, etc. War will never again be attended with the nameless and needless terrors and horrors of the Crimean hospitals. Christianity has indirect as well as direct effects; and her mission in the world is not only glory to God in the highest, but on earth peace, good will toward men.

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## PUERTO RICO AS A MISSION FIELD.

BY H. K. CARROLL, LL.D.

Late Commissioner for the United States to Puerto Rico.

Puerto Rico is not a large field, but an interesting and important one. It is important, because it is soil of the United States, and is destined to become a winter resort and a fruit garden, like Florida; because its people, tho simply described as "citizens of Puerto Rico," in the civil government law just enacted by Congress, will undoubtedly become in fact and in form citizens of the United States, like the

Spanish populations of New Mexico and Arizona. It is interesting, because it is, so to speak, virgin soil. The people, tho Catholics, and Catholics exclusively by birth and training, seem to have little or no prejudice against Protestantism. It is curious that in the mind of the common people of Puerto Rico, all who are not of the Catholic faith are classed as "*Judios*," Jews. No instances of religious hatred came under my notice. Nobody asked me whether I was a Catholic, or what my faith was, altho I talked to scores of people on the subject of religion. I met no native Protestants, and believe there were few or no Jews in the island prior to its acquisition by the United States. There was a small Protestant church, of the Anglican order, in Ponce, chiefly, if not entirely, for the benefit of foreigners, and another church of the same denomination in the island of Vieques, off the east coast of Puerto Rico. The latter had a colored man as pastor, and probably was for the accommodation of Protestant negroes from other West India islands, who had been brought there to work on the large sugar estates. I did not see the latter church. The one in Ponce was a modest, wooden structure.

#### THE CHARACTER OF THE ISLAND.

Before describing the religious character of the people, and the kind of church accommodations they have been accustomed to, I must say something about the island itself. Puerto Rico is a strikingly beautiful country. Around the shores of the island, which is nearly a parallelogram in shape, about forty-five by ninety or one hundred miles in size, there is a strip, varying in width, that lies at or just above the level of the sea. This strip is wider on the northern than on the southern side. All the interior is mountainous. Roughly speaking, there are two chains running east and west, but the traveler will find great difficulty in making out any direction or orderly arrangement of the very irregular elevations. The mountains and valleys appear to have been thrown together in delightful confusion. One valley opens into another; one mountain appears to rise out of another mountain. Mountain and valley are covered with the richest verdure. The only barren faces to be seen are those which look toward the Caribbean, where there is an arid belt. From base to summit of the highest peaks tropical vegetation abounds. In crossing the island one may see a tobacco farm extending from bottom to apex of one of these mountains, covering the whole side. It is marvelous how the peon contrives to work on the precipitous side with hoe and machete.

The trees and plants are those usual to the tropics. All varieties of palms, including the royal and the coconut; banana, breadfruit, orange, lemon, the beautiful and showy flamboyant, the wild almond, the nispola, which bears a very sweet fruit, the quenepas, with its small regular leaves, forming a wondrously thick foliage, the tama-



rind, with its refreshing fruit, the lime, etc. The highest mountain is five thousand feet above the level of the sea, and there are many which range from two thousand to two thousand five hundred feet. The scenery is grander than that of the Catskills, but somewhat less rugged than that of the Rockies. The valleys and lowlands grow great crops of sugar cane; the higher lands tobacco, and still higher lands fine grades of coffee. The soil is very rich, and seldom fails to give good results to the husbandman. The chief industry is agriculture.

The climate is equable. The range of the thermometer is very small. In New York it is more than a hundred degrees; in Puerto Rico scarcely thirty. It is never extremely hot. The mercury seldom



A GROUP OF PUERTO RICANS NEAR YAUCO.

climbs to ninety-one or ninety-two, hardly once in a generation higher; cool winds blow constantly, tempering the heat, and the nights are invariably cool. From October to April the weather is nearly perfect. In the summer it is slightly warmer, and considerably more humid. It is naturally a healthy island. With care as to the sanitation of the cities, there is no reason why the bill of health should not be as good as in our own country. The prevailing diseases there, as here, are malarial fevers, consumption, and rheumatism.

The population numbers, according to the census recently taken by the United States, about nine hundred and fifty-seven thousand. Considering the area, which is about three thousand six hundred

square miles, Puerto Rico is a densely populated country. The traveler, however, is not impressed at all by this statistical fact. The cities are not numerous, nor very large. The people are chiefly in the rural districts, and yet along none of the routes I traveled, and I visited nearly every considerable place in the island, did I see many houses or huts. The tendency of the peasant population has apparently been to scatter, and not concentrate. This is a fact of very great importance, as I shall show further on.

The people are chiefly of Spanish and African descent. Slavery was abolished in 1873. Since then the black race has been decreasing in numbers, doubtless due to the fact that intermarriage between the whites and blacks is quite general among the peasant class, who know no caste. According to the Spanish census of 1897, about sixty-five per cent. are whites, twenty-six per cent. mixed, and nine per cent. black. The negro does not differ very much in appearance and physiognomy from our own colored man, a little more inclined, perhaps, to leanness. The native whites are thin, spare, undersized people, alert, active, industrious, but not very strong. Their poor and insufficient diet of course accounts for their weakness. Native rum, of which they have become latterly large consumers, does not tend to invigorate them. Between them and the Spaniards, that is, those born in the peninsula, there is dislike on the one side, and contempt on the other. All the offices and the government favors went to the Spaniard, while the Puerto Rican has been a hewer of wood and drawer of water. The merchants and bankers, and moneyed classes, were Spaniards or Germans, or other foreigners; most of the farm-owners, the peasants, and the artisans generally, natives. The Spaniard was generally an oppressor, and the natives hated him accordingly. This is a fact which it is necessary to keep constantly in mind in order to understand the political, social, or religious condition of the people.

#### THE RELIGIOUS CONDITIONS.

The Catholic religion was, of course, the one religion for the subjects of Spain. It was the religion of the state, and the governor-general was *Patronato Real*, and governed the Church pretty much as he governed the State. Associated with him in his council was the bishop of the diocese, which belonged to the province of Santiago, Cuba. The State annually made appropriations for the repairs of the churches and for the support of the priests. The churches were built in part by donations, in part or in whole by municipal funds, raised by taxation, or subscription, which was practically an assessment, and in part by insular appropriations. The title to this property was not recorded, because the law forbade it. The church now claims it, and so do the municipalities.

The priests were nearly all Peninsular Spaniards. Paid by the

State, they were regarded as partisans of the governor-general. In the years of persecution of the natives, it was thought that priests betrayed the secrets of the confessional to the State, and got husbands punished through the confessions of their devout wives. Many of the priests were not good men. They were avaricious and thought more of their fees, which were contrary to law, than of their duties, and lived lives which were not exemplary, to say the least. Mr. Brau, the historian of Puerto Rico, himself a Catholic, says, "In this island are many priests who do not lead very moral lives, and who frequent gambling houses." He speaks of priests who gamble, dance, go to the cock-pit, enter into the practises of the money-changer, and associate with the dissolute, and says their mode of life seems more akin to that of oriental seraglios, than to the austere silence of the rectory. Not a few of the priests who had livings when the Americans came, had amassed much property and were quoted as rich. On the other hand, the few native priests were poor, but bore an excellent reputation.

The monastic orders never obtained a very strong foothold in Puerto Rico. The government broke up, many years ago, the two orders which had houses in San Juan, and took possession of the property, allowing the chapels to be used for religious services. The friars, who became a scourge in the Philippines, were fortunately kept out of Puerto Rico.

There are no very fine churches in Puerto Rico. They compare well enough with other buildings, but are not imposing nor very richly furnished. The cathedral in San Juan is in no wise a remarkable edifice. As is usual in Spanish countries, the church invariably occupies a prominent position on the chief plaza. San Juan is well supplied with churches, much better than other cities. The ecclesiastical property in the capital is very valuable, as the area of the city is limited, and there is but little land. The church in the island is, however, far from rich. It depended on the State for its running expenses, and not at all on the people. When the State failed it, it was bankrupt, having no endowment or property yielding income. It had never taught the people to give, and they had no mind to give, anyway. They had no confidence in the administration. They did not fall away from the church, they did not abjure the faith; they simply neglected the services of the church, and only called on the priest when they wanted to be married, christened, or buried—not even then in about half of the cases.

I found a few freethinkers or secularists who were entirely alienated from the church. There are also some Freemasons, who are looked upon by the church as deniers of the faith; but there are no atheists. The people believe in religion, and grieve that the church fell into bad hands in so many instances. This was the situation as I found it in 1898 and 1899.

So far as I could ascertain, nothing, or next to nothing, was being done to cure the existing evils of indifference on unwedded unions, and the frightful proportion of illegitimate births, or to extend the ordinances and blessings of the church to those who were practically isolated from it. There was catechetical instruction in the public schools, but that only reached a minority of the children; there were no Sunday-schools; the nuns did faithful work among the orphans in the *beneficencia* in San Juan; there were two or three church schools, but the great majority of the people seldom had the services of a priest or went to confession.

This neglect was due in large part to the fact that the rural population is so widely scattered. The public school system tried feebly to reach the peasant class, but could not or did not to any appreciable extent. The church provided for regular Sunday services in the chief cities and towns, but not in the rural districts. It should be remembered that a municipal district in Puerto Rico is like a county in the United States. It takes its name from a large town or city where its seat of government is. There is often four or five times as many people outside one of the chief cities or towns as in it, and with bad roads it was not to be expected that people would travel for miles to go to confession. This scattering of the people is a serious matter for government, society, and church. How shall these peasants on plantations be reached with civilizing influences? How are their children to be educated? How is the church to bless them with its ministrations and instructions? The government must adopt some policy of concentration that will draw the people together into villages and hamlets. Here is a problem for the missionary, to reach this immense neglected rural population. It can not be solved in a day. The children must be educated, but they must be clothed before they can be gathered into schools. The peasant lives in the most extreme poverty, and he is hopeless of better things. He must be instructed and encouraged, and it will require all the wisdom that Christian missionaries are master of to accomplish this task.

#### SUPERSTITIONS AND AMUSEMENTS.

The peasant is superstitious. Their lot is hard and they have no recreation and no rational amusements. They go to the cock-fight Sunday afternoon, to the rude dance Sunday evening, and they love to gamble. With these things they mingle religion in this way: They promise a mass to the Virgin if she will help them to select the right lottery ticket; they burn a candle to the favorite saint that they may dream on which cock to bet, and they dedicate a rosary to Saint Anthony of Padua, if an unusual result is secured. In the feast known as the *Candelaria* days and nights are given up to gambling in market-places and in stores, in the most public way. Boys and girls invest their



pennies, and senoras and señoritas, as well as men of all classes, try their chances at fortune's wheel. I saw a large city in the feverish excitement of gambling in this religious celebration. There was no disorder, and many seemed to regard it as simply a pleasant pastime; no doubt there were some who staked their all on a turn of the wheel and developed the passion which this vice always excites. The city fathers excused rather than defended the annual suspension of the laws against gambling, and said it was a holiday for scores of country people who came to the city to take their chances and also to do their shopping. They say for most people the betting of pennies is a harmless amusement.

Superstition is general. After the Sunday morning mass I have



A STREET SCENE IN PONCE.

seen, particularly in country churches, devout colored women going from shrine to shrine, from statue to statue, bowing and worshiping, telling their beads, kissing the feet of the tawdry representations of the Virgin, and showing the utmost religious fervor. But the services were generally attended by only a handful. Women predominated, and colored women seemed to be the most fervent. There was every sign of neglect in the cathedral at San Juan. There were several large confessional boxes, indicating that at one time there had been many devout Catholics; but when I first saw them, immediately after the Spanish evacuation, they were covered with dust and festooned with cobwebs. Of the persons present at mass nearly half were Americans.

The first Protestant worship in San Juan was begun in the large

opera-house, under the auspices of a Christian association, representing several denominations. It was well attended at first, but the small congregation was lost in the large, gloomy, cheerless place, and the natives were not attracted to it. The Disciples of Christ, the Lutherans, and other denominations began services in small, out-of-the-way rooms, exciting little interest. What is needed is neat, attractive churches, with audience rooms on a level with the street. The Presbyterian services, recently begun in Santurce, a suburb of San Juan, are very popular; so are those established in San Juan, in April, by Dr. Drees, representing the Methodist Church. He proposes to have two services in English, one for Americans, another in a different quarter for colored people, and a third in the Spanish.

I think there is little doubt that Protestant worship, in neat, attractive churches, with plenty of good singing (the natives are fond of music), with Sunday-schools, young people's societies, etc., each church becoming a social center, would command many worshippers. The people do not hesitate to send their children to Sunday-school. One bright little fellow of nine asked the missionary, "What kind of worship is this, Catholic?" When told that it was not Catholic, but Protestant, he responded, "I like it better than Catholic worship." He said he kept his Sunday-school tickets in his missal!

The social feature of Protestantism would alone commend it to the people of Puerto Rico. Belonging to the Latin race, they are naturally fond of social pleasures. Of these they have but few. They have balls and occasional theatrical performances, but little else. The church is not a center of activity as it is here. It has no guilds or societies, nothing to bring the people together except its regular services. There is little visitation between families, on account of the difficulty and expense of travel. There are no vacations or excursions; the books are few and the readers fewer; there is a woful lack of rational amusement and recreation for both young and old. For this reason, Protestant churches, with their many sources of interest, would be attractive and helpful.

Education, both primary and secondary, needs to be provided. At first I thought the government would be able, in a short time, to provide all that is necessary, but I have changed my mind on that point. It will take years, with immense sums of money, to supply the needed accommodations. Meantime the churches might do a vast amount of good by opening both primary and secondary schools in certain localities. The high schools already opened under missionary auspices are crowded. Parents are very anxious for their children to learn English, and there are many who can afford to pay for advanced instruction for boys and girls who have already a fair primary education.

Medical work ought also to be begun. There is a great deal of suffering among the poor for lack of medical attendance. All the

municipalities pay "titular doctors" for service of the poor, but the poor get, for various reasons, little attention. If the municipal doctor shows reluctance to respond to a call, the people hesitate to go to him again. They are sensitive, and never demand as a right what the law provides for them. I questioned many of them in the poor quarter of Arecibo, Yauco, and other cities. Some said that the titular doctors were unwilling to come to their homes, but would give them medicine if they asked for it. They seemed to have a horror of going to the hospital. They would shake their heads, and say: "People who go in there come out dead." Forbidding-looking places they were, some of them. One of the best physicians in the island told me that hardly one person out of a hundred among the peasant class has a doctor at death. These common people are full of sympathy for one another, and a kindness done to them would win their hearts. When one of them is sick, the neighbors will unite in care of him, and furnish him food out of their own scant store.

Something ought also to be done for homeless children. There is an excellent Catholic orphanage in San Juan, but in many parts of the island no public provision is made for bereaved or forsaken little ones. Small homes are needed in many places for the care of these unfortunates, who will otherwise grow up vagabonds, if they grow up at all.

There is a loud call for immediate Christian and charitable work in Puerto Rico, particularly among the peasant class. Much could be accomplished for humanity and the Master. There are masses of people who are practically without religious instruction and wholesome religious influence. They can be won, if taken in time.

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### HON. KENKICHI KATAOKA.

BY REV. H. LOOMIS, YOKOHAMA, JAPAN.

Agent of the American Bible Society.

Spending the Sabbath in Osaka some years ago, I went in the morning to worship at one of the Presbyterian churches.

After waiting some time beyond the regular hour for the services to begin, one of the officers of the church went forward and announced that, for some unknown reason, the preacher who had been expected had not come; but, he continued, "we have with us to-day Mr. Kenkichi Kataoka, and we shall be glad if he will speak to us."

Mr. Kataoka then went forward, and in a quiet and modest way made a very helpful and interesting address. No one would have thought from his humility and religious fervor that this was the vice-president of the Liberal Party, and one of the most prominent political leaders in Japan, whose influence and reputation are not only national, but a credit to his country.

He first came in contact with Christianity in 1871, when on a visit to the United States and Europe. The modesty, kindness, and faithfulness of the missionary who acted as interpreter and guide made a deep impression upon his mind. Also the effect of Christianity as seen in the homes, schools, and benevolent institutions in America. And when in England he discovered that the larger part of the middle and upper classes, including such men as Mr. Gladstone, were sincere believers in Christianity, and their faith was in direct proportion to the nobility of their character. The result of his observations was that he came back to Japan filled with the idea that many and very important reforms were needed to secure the highest welfare of his countrymen, and with a true, patriotic, and self-sacrificing spirit he set about the introduction of a new and better state of things. In 1873 he and his friends started a political association, of which he was made the president, and through magazines, newspapers, and lectures he propagated his principles of reform. Missionaries and evangelists were welcomed to his province, and, together with some of his political friends, Mr. Kataoka began the study of Christianity. In May, 1885, he made a profession of his faith in Christ, and from the first took a decided and prominent position in religious matters.

Some time after his conversion he went to Tokyo with one of his friends to petition the government for freedom of speech and of the press and other important objects. Just at that time there was a regulation passed by the government excluding all men from his province from the capital except such as were permanent residents. Mr. Kataoka and his companion felt that the order was unjust, and refused to leave until they had accomplished the purpose of their visit. They were, therefore, arrested and imprisoned. This seemed at the time a most unfortunate affair, because Christians would consequently be accused of being unwilling to obey the laws of the country, and thus the work would suffer.

But God overruled it all for the best. These two men were permitted to have a Bible, and the time spent in prison was devoted to a careful and prayerful study of God's holy word. Others were instructed in its truths; and when Mr. Kataoka and his companion were released, they came out thanking God that this season of freedom from the cares and duties of ordinary life had brought them such a new and wonderful revelation of the riches of God's grace as revealed in the Gospel of Jesus Christ. From this time forth they have testified, as never before, of the joy and comfort that they experience in the study of the Scriptures and in daily communion with God.

In the course of time, the Liberal Party became the most powerful political organization in the country. Mr. Kataoka has been the vice-president for many years, and has steadily grown in the respect and esteem of the people of all classes. He has been a member of the



House of Representatives at every session of the Diet since its first establishment, and a trusted and recognized leader. In the last three sessions he has filled the office of president.

There was some fear that in the important position which he was thus called to fill, he would be less zealous and faithful as a Christian. But the true and noble qualities of the man have shone forth as never before. Like Daniel in the court of a Persian monarch, he has not denied his Lord, but in the face of every obstacle, gone boldly forward in the path of duty.

At the close of the Diet, one year ago, he invited his Christian associates and other friends to the official residence for a prayer-meeting, and then announced publicly that he had not sought the office of president, but accepted it as a duty given him of the Lord; and he had gone forward trusting in Divine strength and guidance.

The great and continued confidence that has been shown in Mr. Kataoka's character and his continuance in such an important and honorable position, is most remarkable, and shows what a strong foothold the religion of Jesus Christ has gained in Japan.

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## THE STORY OF THE GOSPEL IN HUNAN.

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA.

Missionary of the London Missionary Society, 1855.

During the past ten years Hunan has drawn much attention to itself. The prayers offered up on its behalf have been innumerable. It almost looked at one time as if our prayers were never going to be answered; but, thank God, the time to favor Hunan has come, and the hearts of many are made glad.

Hunan is a noble province. Its area is about eighty-three thousand square miles, and its population is not less than twenty-one millions. Of the eighteen provinces, it is one of the richest—richest in mineral wealth, richest in navigable waters, richest in cultivated lands of exhaustless fertility. The area of the coal fields of Great Britain is estimated at twelve thousand square miles, and the aggregate area of all the coal fields of the principal coal-producing countries in Europe is given by Professor Astead at twenty thousand seven hundred and twenty square miles. Now that of Hunan is estimated at twenty-one thousand square miles; that is, the area of the coal fields of Hunan is somewhat larger than that of the whole of Europe, and nine thousand square miles larger than that of Great Britain. And the coal is of every kind and quality—lignite, anthracite, and bituminous. And this is not all. Side by side with these immense coal beds we have iron ore and iron stone in rich abundance and of the best quality. The province is rich also in timber and stone. All the

timber and granite stone used in the lower Yang-tse Valley comes from Hunan. It is also a well-watered province. Its four principal rivers are fine streams. In many parts the scenery is very fine. The valley of the Siang is exquisitely beautiful. It is now nearly twenty years since I visited it for the first time. I fell in love with it then, and I have loved it ever since. At Heng-Shan you have the celebrated Nan-yoh, one of the sacred mountains of China, with its seventy-two peaks, ten famous caves, thirty-eight springs, and twenty-five streams. Thus Hunan is a little kingdom in itself, and a very rich one, too.

The Hunanese are looked upon as comparatively brave, manly, and straightforward. They have more character than the people of this province (Hupeh). "Hupeh men," say the Hunanese, "are made of bean curd, but the Hunan men are made of iron." The suppression of the Tai-ping rebellion is to be ascribed principally to the skill and courage of the Hunan people. The great Tseng Kwo-fan, the deliverer of Nanking, the grand secretary Tso, the conqueror of Cashgar, and Peng, the famous admiral of the Yang-tse, were all natives of Hunan. For many years Hunan men have been everywhere occupying the very highest positions as civil and military officers. There are living in the province itself a host of retired officers, many of whom are men of great influence on account of their past services to the state, as well as by reason of their high official rank.

#### PLACARDS AGAINST CHRISTIANITY.

All this has made the Hunanese proud, exclusive, and anti-foreign to a degree that is extraordinary even in China. This hatred of the foreign barbarian is a provincial characteristic. The gentry and scholars of the province have been looking on Hunan as the palladium of the empire; and the ultimate expulsion of the foreigner has been a fixed article in their creed. It has been a real grievance to them to see the foreigner showing his "impish head" inside their beautiful province, and it has been their fixed policy to so embitter the experiences of the intruder as to make a second visit impossible. The method of procedure has been generally something like this: As soon as the foreigner arrives at a place, placards are issued in great profusion by the gentry and scholars, in order to inflame the people and secure his immediate expulsion. Then an attack is made by the mob, and the unfortunate visitor has to make a rush to his boat and be off. The placards evince the intensest hatred. The charges brought against us are simply monstrous, and the language is often too vile for translation into any European tongue.

Christianity is represented as a system which aims at the subversion of all order and as the enemy of all virtue. The foreign teachers are denounced as perpetrators of the most unnatural crimes—crimes,

as far as I know, that do not exist, except in China. One of the placards obtained by me many years ago at Changteh opens thus: "The English rebels have their vile abode on the margin of the sea. Their ruler may be either man or woman. As to their species, they are half men half beasts. In the 'Book of the Hills' they are called *Lo chung* (naked vermin), and in the language of China, *shih jen* (mud fish)." Then the placard goes on to draw a frightful caricature of both the *foreign devil* and his religion. Another of the placards, taken down from the walls of the same city, reads thus: "From the creation of the world till now, what has given China the headship on earth is her reverence for the orthodox doctrine (Confucianism). Where this is, there is preservation; where it is not, there is destruction. There never has been an instance of forsaking the orthodox doctrine and following the heretical which did not end in extermination. How much more must it be so when the conscience is annihilated, modesty banished, public morals corrupted, the fundamental principles of government demolished, and the cardinal relations of life brought to an end, as is the case in what is called these days the *foreign religion*. The desire of the *foreign devils* is to defile China with their religion; and, because of this, there is not one among us, in whom a particle of a man's heart remains, who does not deeply hate them, and who does not feel that he can not stop till his hope for their complete extermination is gratified." The placard closes with the proposal that a band of men be engaged to waylay foreigners who may visit in the province, and to so treat them as to render it impossible that they should have the hardihood to return. "Moreover," says the placard, "a large number of men, in whom both skill and courage are combined, should be secretly engaged, and having been liberally supplied with traveling expenses, they must be sent to patrol the water-courses and highways. Should they come across a *foreign devil*, they must act as may be most expedient in the circumstances, and rob him of his money, or strip him of his clothes, or deprive him of food, or cut off his ears or nose."

Exciting placards of this nature have been posted in every city in Hunan by the hundreds and thousands. Moreover, anonymous publications of a similar stamp have been scattered over the whole province by the millions. These publications have had for their authors men of education, position, and rank. For many years the notorious Chou-Han, a man holding high official rank, was at the head of the Hunan reptile press, and some of the vilest and most inflammatory of its publications are to be ascribed to him. The effect of such a crusade on the popular mind may be easily imagined. In course of time the people were brought to look upon the foreigner, and dread the foreigner, as a veritable incarnation of everything that is monstrous in nature and vile in morals. In my travels in Hunan I have met

with people who seemed much surprised to find that, in spite of all they had heard to the contrary, we looked so much like human beings. "Why! they are just like ourselves; only their clothes are different." Such exclamations I have often heard.

#### DANGER OF TRAVEL IN HUNAN.

Till quite recently traveling in Hunan has been extremely trying, and not without danger. My first visit to the province was in 1880, my second was in 1883, and my third was in 1897. On these three journeys I had to encounter not a few obstacles and risks. On the first journey I had a narrow escape at Siang-tan, the largest mart in Hunan. Mr. John Archibald, of the National Bible Society of Scotland, was with me on this occasion. On our arrival at the place we went on shore, and at once began to preach and distribute books. The people at first were quite quiet; and among them there were some who recognized me as a missionary whom they had seen and heard at Hankow. Presently certain officials came and requested us to return to our boat, and meet the authorities who were awaiting us on board one of the gunboats hard by. There was no alternative but to go and talk matters over with them. They tried to persuade us not to go on shore again, as it might involve us in trouble and danger. Seeing that we were bent on going, they gave us their permission to do so, and promised protection if we would only wait till proper arrangements were made for our safety. For some time messengers kept flying to and fro between the gunboat and the *yamen*. At last our escort turned up, and I heard one of the messengers from the *yamen* tell the officer in charge of the escort that, if we went on shore, he must see to it that when beaten we were not to be struck on the head. That is, "Beat them as much as you like, but don't kill them." While waiting, and when everything seemed to be ready for the start, there was a sudden cry of fire, followed by a loud beating of fire gongs. We looked out and saw smoke and flames rising from the yard of a temple right in front of us. It turned out to be a mock fire, got up for the express purpose of drawing a crowd. The straw fire soon died down; but it brought together an immense concourse of people, who, finding that there was no fire to attend to, began to amuse themselves by cursing and pelting us. The shouts, "*Beat the foreign devils, kill the foreign devils,*" became uncomfortably frequent and loud. To avoid their missiles we pulled out and anchored in midstream; and, being now late in the afternoon, we told the officials in charge of us that we would defer our landing till to-morrow. They expressed themselves as highly pleased with this wise resolution of ours, and promised to be ready for us at an early hour on the following day. We then retired into the boat, hoping to spend a quiet night at Siang-tan. But it was not to be. Before the lapse of many minutes another tremendous



shout greeted our ears. We went out to see what it meant, and, to our unspeakable horror, we saw a big junk sweeping down upon us, filled with buckets containing unmentionable filth, and with men well armed with long handled ladles. It was not difficult to take in the situation. It was their intention to pour this filth into our boat, and dose us with it as well, this being one of the methods prescribed by the Hunan scholars and gentry to keep foreigners out of the province. That was an enemy with which we could not fight; so without a second thought we got up anchor and sail, and hurried away as fast as the wind and current could take us.

On my second journey I was again accompanied by Mr. Archibald, and we passed through some bitter experiences at Yochow and Lung-yang. Everything went well with us while traveling in Hupeh; but the moment we stepped into Hunan a great change took place. On our arrival at Yochow we were made to feel that we were in another world, and that we had to deal with elements very much less controllable than those which we had left behind us in Hupeh. We preached and sold books in the suburbs without much difficulty; but no sooner did we enter the city than the cries *beat* and *kill* began to rend the air. The pelting soon followed, and we were compelled to beat a quick retreat. We left Yochow at once, crossed the lake, and reached Lung-yang late on the following day.

Early on the following morning we went on shore and began our work of preaching and book distributing. For an hour or so everything went on very smoothly, and I thought that I had never seen a people more inoffensive than the citizens of Lung-yang. But the placards began to make their appearance, denouncing the foreign barbarians, and calling upon the people to rise *en masse* and cast them out of the city. Soon an immense crowd gathered around us and was becoming every moment more and more excited. There was nothing for us now but to go and see the magistrate. We went in search of the *yamen*, and with the help of the children who were following in the crowd behind us, we managed to find it. The grown up people, some from fear and some from spite, positively refused to give us any help in the matter. At the *yamen* an attempt was made to keep us out, and, having got in, another attempt was made to persuade us to leave without seeing the magistrate. After long waiting and much useless quibbling on the part of the underling, we were introduced to the great man. We were not with him many minutes before we discovered that the placards had been written in the *yamen* itself, and that the men who carried them about the city and posted them on the city walls and gates, were *yamen* runners. The entire plot had been hatched in the *yamen* by the gentry, with the magistrate himself at their head. Very soon the large square in front of the *yamen* became crowded with an excited mob. The gentry and the magistrate had

succeeded in rousing the fears and rage of the people to a pitch which no ordinary method could control. The one question now was how to get back to our boat and away from the place without further molestation. The magistrate himself felt the gravity of the situation and sent for a detachment of *braves* from a camp hard by to escort us to our boat. We owe it to those men that we reached the boat without being seriously injured, perhaps murdered. Even with this strong guard we escaped with difficulty. One fellow, a perfect cutthroat in appearance, made a rush at me in the street and would have prostrated me but for the intervention of the *braves* in charge. He had a stout iron bar in his right hand, and this he tried to bring down on my head twice. The *braves*, however, were on the alert, and the blows were ward off. The boat was reached at last, and we left at once. Any attempt at delay would have led to an assault on the boat, and that would have landed us in inextricable difficulties.

My third visit was full of incident and strange experiences. I had for my traveling companion the Rev. C. G. Sparham, one of my colleagues in the Hankow mission. Our main object in going to Hunan this time was to visit a group of Christians at Hengchow, a large and important city in the Siang valley, and distant from Hankow about 460 English miles. Some years since, a young man, named Wang Lien-King, was baptized at Hankow. He was at the time in the employ of a Hunan official residing at this place. Soon after his baptism, the choice of renouncing his faith in Christ, or giving up his situation, was placed before him. Without a moment's hesitation he chose the latter, and returned to his native home at Hengchow. There, as a self-supporting evangelist, Mr. Wang began at once to work for God, and the result was the ingathering of an interesting band of Christians in this, the most anti-Christian province in the empire. Such was the beginning of the L. M. S. work in Hunan; and our chief aim in visiting Hunan on this occasion was to see this work and help it on.

We hoped that we might be permitted to enter Changsha, the provincial capital, on our way to Hengchow; but that was a mere hope, and we built nothing upon it. With regard to Hengchow, we had no doubt whatever as to the heartiness of the reception awaiting us there. One of the chief gentry of the place, a son of a late governor of Canton, and a man of considerable wealth and influence, had sent me a cordial invitation to come and visit him, and went so far as to say that he would be glad to have me as his guest during my stay at Hengchow. As we drew near the city our hearts throbbed with high hopes and glowing visions. We were going to a place prepared for us, as we thought. With the people we were going to have pleasant times, and delightful intercourse with the converts. We had no apprehension of a repulse at Hengchow. Imagine, then, our disap-

pointment when on our arrival we found a large crowd of ruffians standing on the left bank of the river, all armed with stones and mud, and waiting our approach. No sooner did we come within the reach of their missiles than the cursing and pelting began. We hastened to cross the river, and made for the anchorage in the immediate vicinity of the Bible depot, where several gunboats were stationed, and under whose protection we wished to place ourselves. We sent our cards to the naval officer in charge of the gunboats, and hoped that he would give us the necessary help. He, however, took but little notice of us. He sent one of his gunboats to anchor alongside our boat, but he declined to pay us a visit, or send his card even. Then we knew that mischief was brewing. Nevertheless we had a quiet night. Early next morning the gunboats moved off, and the space between the shore and ourselves was cleared for action. Then the hooting and pelting began. For hours the stones kept descending on the roof of our boat like hail. Crash went the window-glass, and for a time it looked as if the boat itself was about to be smashed up. The depot was attacked and looted. Books, clothes, and furniture were all stolen. All this was going on in the presence of the magistrate, but he did not interfere. A number of soldiers were on shore when the raiding and the pelting were going on, but they did nothing to prevent either the one or the other. It was my impression that they were acting as instigators all the time.

#### THE COMING OF THE CRISIS.

Matters were now hastening to a crisis, and we felt that a decisive step must be taken at once. We had to think of the safety of our converts as well as of our own. So, addressing ourselves to the naval officer, we said: "Can you, or can you not, protect us? If you can, do so, and put a stop to this dangerous pelting. If you can not, please call a gunboat, and have us escorted down the river." "I can not protect you here," was the reply, "but I will give you two gunboats to take you as far as Siangtan." He thereupon gave his orders, and in less than five minutes we found ourselves between two gunboats moving down the stream. Now for an interesting story. On our arrival at Hengchow several of the converts came to see us, and we were told by their leader, Mr. Wang Lien-King, that there were between twenty and thirty candidates waiting for baptism at the place.

We felt that we could not return to Hankow without seeing something more of these neophytes. Having drifted down the stream about two miles, we ordered a halt for the night. Some of the candidates were with us on board at the time, and others soon followed. The question of their baptism came up, and it was soon found that it could be solved only in one way. They begged us to baptize them.

We called their attention to the circumstances in which they and ourselves were placed, and suggested delay. "You see," we said, "that we can not protect you in the event of difficulties springing up. We are driven out of the place, and are helpless to protect ourselves. What could we do for you should an attack be made on you? Had you not better wait a while and seriously count the cost before taking this important step?" "We have waited long," was the reply, "and can not wait any more. We can not allow you to return without baptizing us. We are not afraid of the consequences. Please administer to us the rite of baptism, and admit us into your fellowship." After some consultation with each other, we resolved to comply with their wishes. We examined them carefully, and were delighted to find how well they had been taught by Mr. Wang. We could not but feel that it was a brave thing on their part to identify themselves with us in the circumstances in which we were then placed. The examination over, we had a service, at which Mr. Sparham and myself preached, and at the close of which the rite of baptism was administered to thirteen men. Under the circumstances, nothing could be done for the female converts. To allow them to come on board the boat would have been suicidal, and to visit them at their homes was out of the question. Had we been allowed to remain at Hengchow a few days, the accessions would have been larger.

It was to us joy unspeakable to admit these thirteen into our communion. There were at the time a goodly number of Hunan men connected with us as church members, who had been baptized at Hankow and elsewhere. But these thirteen were, so far as I know, the first baptisms witnessed in Hunan itself. That day, the 6th of April, 1897, I *shall* never forget. And the service held on board our boat that night I *can* never forget. It was a glorious ending to a very stormy day. If there has ever been a Bethel on earth, our boat was a Bethel that night.

This ends the period of trial so far as my experiences in Hunan are concerned. Last year I paid two visits to Hunan, one in the spring and one in the autumn. On the first I was accompanied by my colleagues, Messrs. Sparham and Greig, and on the second by Mr. Greig only. Soon after our expulsion from Hengchow, we sent Mr. Peng Lan-Seng, one of our helpers at Hankow, and a native of Changsha, to that place to look after the converts whom we had left behind. Our main object in visiting Hunan in the spring was to inspect Mr. Peng's work, and to do what lay in our power to help it on. The accounts which had reached us of the work were so glowing, that I thought it best to say nothing about it till I had seen it with my own eyes. Well, I saw it, and I can truly say, that the picture drawn by Mr. Peng was not an exaggerated one; on the contrary, the reality exceeded our most sanguine expectations. We found ourselves, not-



withstanding all that had been said, not prepared for what we saw and heard.

The journey itself was in every way a remarkable one. The round trip was 1,076 English miles. We traveled 926 miles by water and 150 by land. From first to last we were treated with the greatest courtesy and consideration by the local officials. They did all in their power to protect us and make the visit a pleasant one to us. For this we are mainly indebted to Chang Chih-Tung, the viceroy of Hupeh and Hunan, and to Pelham L. Warren Gage, H. B. M.'s consul at Hankow. But for the kindness of the British consul in bringing the case before the viceroy, and the stringent orders of the viceroy to the Hunan officials with regard to our safety and comfort, the journey would have been a very different one. The local officials were all attention everywhere, and always, and consequently the people were perfectly quiet and inoffensive. We visited many cities and towns, and preached to thousands of people. Some of the congregations were very large, and the rowdy element was not always absent. But we encountered no persecution anywhere, nor even trials of any kind. This was my fourth visit to Hunan, but the first on which I was not made to feel that my life was in danger. The friendly bearing of the officials toward us will account for the change. In China, the eyes of the people are on the officials, and their conduct toward us depends on what they suppose to be the mind and policy of the officials with regard to us. On this occasion there was no mistaking of the official mind, and hence the friendly attitude of the people.

The warm-heartedness and unfeigned kindness of the converts made the journey a very pleasant one to us. The Christians everywhere gave us a right royal reception. Their fearlessness and generosity struck us as something remarkable, and made a deep impression on our minds. The multitude of inquirers also astonished us, and the manly character and bearing of many of them filled our heart with gratitude and hope. Not a few of them reminded us not so much of the neophyte as of the tried and experienced Christian.

The admission of so many Hunanese to church and fellowship added a deep interest to the journey. There were baptized in all 192 persons, of whom 173 were adult believers. We might have baptized hundreds more, for there were many hundreds of candidates at the various stations waiting our coming. It seemed to us, however, that we could not be too careful in regard to this matter at this initial stage of the work in Hunan. The 173 adult believers were admitted only after very careful examination, and may be regarded as the very pick of the candidates who came before us.

Another event of deep interest to us was the setting apart of six evangelists for six of the most important stations. All these men had been actively engaged in Christian work for some time, but it was on this occasion they were formally set apart for the office.

One of the most important events connected with the journey was the procuring of a house at Changsha, the provincial capital for missionary purposes. No foreigner has ever held property in Changsha

till now. Even the Roman Catholics have not succeeded in gaining a footing there. We, however, have succeeded; and we have done so with the cognizance and permission of the local authorities. But this is not all. We succeeded, also, in purchasing a house at Siangtan, the largest and most important commercial center in Hunan—the place from which Mr. Archibald and myself were so ignominiously driven away in 1880. Few things on this visit gave us greater joy than the securing of a house in Siangtan. It was the next thing in point of importance to procuring a house in Changsha. I may add that we have now a goodly group of believers meeting regularly for worship in the Siangtan house.

It was, as I have already stated, on Tuesday, April 6, 1897, that Mr. Sparham and myself were pelted out of Hengchow by a furious mob. That was a dark day. Little did we think then that it would be our privilege to see, within so short a time, what we saw on this journey. That repulse looked at the time like a failure; but we know now that it was not a failure, but a link, and a very important link, in the chain of events which has led up to the present state of things in Hunan.

In the autumn of last year I paid my fifth visit to Hunan. I was accompanied by my colleague, Mr. Greig. Our object in visiting the province this time was to purchase land and houses at Yochow, with the view of establishing a station there in connection with the London Missionary Society. I have already spoken of my trials at Yochow in 1883. Other missionaries have visited Yochow since that date, and all have had but one tale to tell. One brother was stoned to the river brink, and managed to escape only by rushing into the stream and swimming to his boat. In the past Yochow was looked upon as one of the most anti-foreign, anti-Christian cities in Hunan. All this is now changed; and so great is the change that I found it almost impossible on this visit to realize that the Yochow of to-day could be the same place as the Yochow of former days. When walking through the streets of the city I often stood still and asked myself: "Can this be Yochow?" I found it difficult to believe my eyes and ears. It seemed too good to be true! The magistrates gave us a most cordial reception, and the people could not have behaved themselves better than they did. No stones were thrown after us, no opprobrious epithets were hurled at us, and no black looks were to be seen anywhere. We walked about in every direction, both inside and outside the city, and found the people perfectly friendly. As to houses and land, we found the people not only willing, but extremely anxious to sell. More than twenty offers were definitely made, and we went to see more than ten. It was difficult to make a choice in the midst of so many offers, but we succeeded at last in fixing on one of the best sites in the place. The deeds were taken to the district magistrate to be stamped, and he not only stamped them, but did so without charging the usual *yamen* fees, in order, as his grandson told us, to show his good feelings toward us. He also issued a very satisfactory proclamation, explaining the object of our coming, and calling on the people to treat us with consideration and respect. Such was my experience at Yochow on this, my last visit. I need not add that I returned to Hankow with a heart overflowing with gratitude and praise.

Mr. Peng Lan-Seng was left behind at Yochow to superintend the

work that had to be done on the houses just bought, in order to fit them for the use of the mission. As soon as they were ready, our two missionaries, Mr. Greig and Dr. Peake, left Hankow for Yochow, in order to commence work there. Now that we are in possession of Yochow, we shall have no difficulty in working the whole of the Siang Valley. Yochow is an important place in itself, and will make an attractive mission station. But it is also the key to the whole of Hunan, and especially to the cities on the Siang, the sphere of the L. M. S. in the province. Our Hunan missionaries will find at Yochow a quiet home and a safe retreat, should there be any trouble, or fear of trouble, in the more inland cities. We might have begun at Hengchow, but the risk of temporary failure would have been greater. At Yochow there is not now, as far as I can see, any risk at all. It will be as easy and pleasant to carry on work there as it is here at Hankow.

Just a word, in conclusion, on the present aspect of the work in Hunan. In the south of Hunan, on the Canton border, in the Lin-wa district, the American Presbyterian Mission has a station. In the east of Hunan, on the Kiangsi border, in the Cha-ling district, the China Inland Mission has a station. At Chang-teh, in the west, the Alliance Mission, the Cumberland Mission, and the China Inland Mission all have stations. The work of the London Missionary Society lies mainly in the Siang Valley. It has already extended into nine counties, or districts, and in these counties there are seven central mission stations, and fifteen branch stations. We have taken possession of, and are holding property in seven walled cities. There are in all twenty-three places of worship, of which six have been provided by the society and seventeen by the converts themselves. Of the seventeen provided by the converts, four are rented houses, and thirteen are houses actually made over to the society, and for which we hold title deeds officially stamped. At and around the various mission stations, there are about two hundred baptized Christians and about two thousand inquirers. Over all this work there are at present two foreign missionaries and seven paid native evangelists. Among the evangelists the most promising is Mr. Peng Lan-Seng, who during the past three years has proved himself to be a real apostle to his people. His whole soul is in the mission, and all his energies are given to it. He has been working in season and out of season, and his abundant labors have been wonderfully blessed. He is greatly respected by the officials and the people, and his influence over the converts is very great. His fellow-workers find in him a strong man and a safe guide.

Such is the present aspect of the work in Hunan. As for myself, I find it impossible to think of it without asking with wonder and gratitude, what hath God wrought?

P. S.—I am rejoiced to find that the American Presbyterian Board is about to commence work at Siang-tan, in the Siang Valley. There is abundant room there for both missions. But I am surprised to see that the board speaks of Hunan as “a province strangely neglected by all the great missionary societies.” The board is evidently behind the age in its information with respect to the past history of Hunan, and the amount of work that has been actually attempted and accomplished there by the societies in Central China. This letter may help the board to a better understanding of the state of things in Hunan, both in these days as well as in the days gone by.

## THE PRINCIPLE THAT UNDERLIES VICTORY.\*

ILLUSTRATED FROM THE STORY OF UGANDA.

BY EUGENE STOCK, ESQ.

Editorial Secretary of the Church Missionary Society.

MR. CHAIRMAN: It has occurred to me that it might be helpful and encouraging to our dear missionaries, at whose feet I am most thankful to sit when I get a chance, if I were to remind them and those here with us, who have not the great honor of being missionaries ourselves, first of the great principle involved in the cause, and to illustrate that principle by the consideration of a particular mission field that I have been fairly familiar with.

Now you will remember, perhaps, that on a certain Tuesday, the Tuesday before the day which some of us call Good Friday, that Jesus Christ was in the temple at Jerusalem, being catechized by the Sadducees and Herodians. That it was on the Tuesday I will not stop to show. It was on this day that he uttered the striking sentence which is in the 12th Chapter of John, 23d verse. Now for the first time he says, "The hour is come." What led to his saying that? It appears that just before that, certain Greeks had come to Jerusalem inquiring the way to God, as taught by this Galilean teacher, and they come to one of the disciples, Philip and Andrew, and say, "Sir, we would see Jesus," and Jesus answering them (Philip and Andrew), says: "The hour is come that the Son of Man shall be glorified." One could imagine that the intelligence of the Gentiles coming and wishing to see Him, was the vision of the great-heathen world as it shall come to Him, and that is the glorification of the Son of Man. But they heard these words with misunderstanding. Some of them were looking out, as you will remember, for an earthly kingdom, and some came and asked that they might have the best seats, one on the right and the other on the left. When they hear this, "The hour is come," did they think He was going to sweep away the great Roman city and start the Kingdom on earth anew? He went on and said: "Verily, verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die it bringeth forth much fruit." You know it was just the indication that suffering would come to Him before victory; that humiliation was to come before triumph; that death was to come before life; that the cross was to come before the crown. He went on presently, and after some little further utterance, we come upon this: "I, if I be lifted up, will draw all men unto Me." But He was referring evidently to the double meaning—humiliation and triumph. To me, dear friends, is enumerated the great principle of missions, the great principle for which

\* Stenographer's report of an address delivered by Eugene Stock, Esq., before the International Missionary Union, in the Tabernacle, Clifton Springs, N. Y., June 4, 1900.



Christians love and work, and may we take it home to ourselves that death must come before life, humiliation must come before triumph, suffering before truth, cross before crown. If we are to truly live we are to die first. I say that is the great principle in missions, and I have no doubt whatever that many missionaries will agree with me in this statement.

In the year that Queen Victoria came to the throne in England there was a young German, Louis Krapf, who after some years of struggling and suffering in Abyssinia, found his way to a place absolutely unknown at that time, on the east coast of Africa, and fixed upon this place as a place to begin pioneer work on that side of the Dark Continent. The trade of this country was entirely in the hands of the Arabians, and Europeans knew nothing at all about it. In the year 1851 the President of the Royal Geographical Society stated that Africa, with the exception of the coast line, was a blank on the map. This young German was the first man to begin the discoveries, and how did he begin? My dear friends, he began by digging a grave, and "except a grain of wheat fall into the ground and die it bringeth not forth fruit." His young wife was taken ill and died there by his side on the islet, and her body was carried across in a little boat to the mainland, and there she was buried on the rising land of the mainland. Krapf wrote this message to the missionaries: "Tell our friends at home that they have now a Christian grave in East Africa, and as the victory of the Church is gained by stepping over the graves of her members, you are now sure that you are summoned to evangelize Africa from its east side." And then he says in his letter how the heart and body wept for many months. Another year three more were sent, and that three made journeys, studying the language, and trying to get at the interior geography, and tried to get at the different tongues, of which there are any amount. At length Krapf came to England with a great proposition, that he should have an expedition and walk across Africa. Six or seven men were told off as the ones to do that. I was present myself, as a boy, on the 2d of January, 1851, and said good-by. But the expedition ended in despair. Krapf was lost in Africa, narrowly escaping with his life, and he said: "I see now that the resurrection of Africa is to be accomplished by our death." He went on with his inquiries, and by and by one of his companions, with his help, constructed a map from the information they had gathered from the expedition, showing that the interior was not a desert, but that there were many sheets of water there. One of them is the second largest lake in the world. Your Lake Superior is the largest, and this is second. The map was sent to England, copied on a large scale, and hung up in the geographical rooms of the society, and the result was that another expedition was sent out, and they visited this very lake and other lakes in the interior, and they named that Lake Victoria Nyanza.

"But," say some friends, "where was Livingstone all this time?" Livingstone did not go out until afterward, and he was many years laboring in search of Krapf. Others went to Africa on exploring tours, and the cause of missions almost died out. Krapf came home sick, and went to Germany, where he died, and his companion remained twenty-nine years and never came home, and nothing was done for many years.

Then this great principle was illustrated. Livingstone died and Livingstone's death accomplished for Africa what his life never did or could have done. The grain of wheat fell. In fact the world woke up when Livingstone died and said, "We must do something for Africa," and the awaking that took place when that great man's death was heard of was remarkable. I remember very well hearing the black boy, who was with him at his death, give the account. He had been trained at the Church Missionary Society school and he was one of the party of attendants who were with Livingstone when he died. He came home with the body, and when he was able to tell all that had happened he told how he had taken the little prayer-book from the doctor's pocket and read it over the little grave in which were placed the heart and other parts of Livingstone's body, and then, having done what was necessary, they fired a salute over the grave. Those faithful lads carried that body through hostile tribes and countries; then when it got to England it was identified with the particular bite of a lion, and his remains were placed in Westminster Abbey. Take it home to your hearts, dear friends, that when death comes, if it is true death, life will follow, and when we hear of the dear brothers in China who lay down their lives, be sure there is going to be a blessing presently. You will remember that Stanley went out a second time after Livingstone's death, and visited Uganda on the north side of that lake, and from there he sent home a letter challenging Christendom to send missionaries to a most interesting and intelligent people to be met with in the Dark Continent. "And now then, gentlemen of the missionary societies, are you going to send missionaries here?" Within two days the Church Missionary Society was offered two gifts amounting to \$50,000 to send missionaries there, and a large number of persons applied, as might be expected in such a case, but out of that large number eight were chosen, one of whom has been speaking in the cities of your states and is at present in Virginia, Mr. Wilson, and one was Alexander Mackay; there were others. Within fifteen months of their starting there were only two left, the others were dead or had returned home sick. There is the principle again. Wilson after two months was left alone in the heart of Africa, Mackay having been sent back to the coast, and he was alone with no European within 1,000 miles. He is a very gentle Christian man, but he is a man who can stand hard knocks. He had been the

first man to preach at Uganda. The history of the mission for the next few years was full of interest and with many disappointments, and apparently again and again collapsed. I have seen respected ministers and laymen in our board rooms in London rise up and say, "Why don't you give up this mad enterprise? Surely we must send to withdraw these men, the whole thing is a mistake." But God had his purpose. He sitteth in the heaven above, and whatever differences we may have His plans stand.

In the meantime a settlement for rescued slaves had been started close to the town of Monangese, at which place Krapf had gone to work thirty odd years before; and when the piece of land was purchased upon which this rescued slave settlement was to be established, it was found that within that area lay the grave of Mrs. Krapf, and it was literally true that there was seed-grain in the earth, and where she died, on the very spot, you may see the largest congregation in East Africa, of rescued slaves worshipping God, and suffering and laying down their lives for Him and His cause. But to return to the interior mission. In due time a very interesting man went to the interior to reenforce, and his name was James Hannington. I knew Mr. Hannington well, and a more true-hearted, able-bodied man never walked this earth. He went out; was taken sick after marching about one hundred miles, and he had to return to England. The doctors said, "Never can you return to Africa." He went to another doctor, and you know doctors differ sometimes, and was told he could go back. He went this time as a bishop, and upon his approach to the borders of Uganda that event occurred which has had so much influence on the Christian world; he was cruelly murdered by order of the young king. His diary of his last few days, written up apparently to the very hour of his death, and the photographs afterward published, touched the heart of England as very few things have done. A remarkable result has occurred, I may say, in the publication of his memoirs. Mission books were a drug on the market of England. There was no market for mission books at all, but the life of Bishop Hannington had so large a sale that now every publisher is glad to get mission books. This goes to show how God is working to bring life out of death. Well then, the king having put Hannington to death, turned upon the converts—at least, after each period, there were a few converts—and three lads were seized and roasted alive, and Alex. Mackay wrote that on their way to execution they sang a hymn to a translation which was sent home to us, and Mr. Ashe came home afterward and sang it to us. It is a tune I do not think you know. He walked across my drawing-room and played it upon my sister's piano. I have never heard it since until a few weeks ago, when I was in a Sunday-school in Philadelphia, and they sang that tune. I inquired about it, and found it was not in the book that was being used by

them. This same king put to death two hundred Christians not long afterward. Another bishop went out and died on the bank of that great lake of fever.

A day came in 1890 when Alexander Mackay in desperation wrote for more laborers. He was there with only two others and they were two hundred miles away from him. I wrote to him myself saying, "Will you come home to England?" And in June, 1890, he sat down and wrote a letter to me. "What is this you say? is it the time to desert one's post? Send me twenty men and then I will come home and help you find another twenty." But the Lord needed Mackay for His purpose and his death was to be used, for he died within three weeks after writing that letter. He never knew it, but at the time there was a party being made up in London, one of whom was George Pilkington, who devoted himself body, soul, and spirit to this work; and, I may say here, that the preparatory work began by those who had gone before, began to show up. And now to make a long story short, what do you see now? You see in that country of Uganda twenty-five thousand baptized Christians; you see probably another one thousand who read in their Bibles. You find the translation of the Bible made by Mackay and his companions. You will find five hundred buildings, almost, in that country, and every one of them put up with not one cent sent from England or American missionaries; you will find one thousand five hundred native evangelists, not one of them supported by England or America, but all supported by the Christians themselves; and these are not only going up and down the country preaching the Word, but also going out into regions beyond Uganda. Ah, dear friends, there is one more thing I think you will see, and that is this: that this has been a very profitable commencement, and you see the great principle illustrated all through this early period of Uganda. But I am going to illustrate it in another way. What I am going to say is a very solemn thing. I simply give it to you as a report, as a statement of fact. Five or seven years ago, I think, the missionaries were not quite happy; they had a good many converts, then churches were being built, schools were being prepared, but yet somehow or other they had a feeling that there was a great dissatisfaction and they began to tremble as to what the result would be. One day George Pilkington, while visiting some islands near by, and while being paddled in his canoe, was reading a book written by one of the native evangelists who knew English, and this little book revealed—or rather the will of the Holy Ghost revealed to Pilkington's heart that there was a higher blessing to be had and that he might be filled with the Holy Spirit as never before, and that perhaps was the secret of dissatisfaction. He went back where his fellows were and he told them what he had felt, and then they went and prayed together, and they prayed earnestly and fervently that the Lord would show



them their shortcomings, and the next morning at the great service, at which two or three thousand people would come, they came and told the people that they realized that they had not been living such holy lives, and had not been filled with the Spirit as they might have been, and they asked the converts pardon for coming to them without that fulness of the Savior. The result of it was a great revival among the native Christians. We did not believe it at first, but when Pilkington and Baskerville came to England the great truth dawned upon us and we thanked God for his goodness. In Uganda there was a joy unknown in the forgiveness of sins, in the love of Christ, such as never came to that people before, and they found for the first time what a mighty power there was in God. There had been a death of human ideas and dissatisfaction—I can find no better word—and from that day the Word of God has gone all over the land.

Now let me say one word of caution in closing, and that is simply this, dear friends. Bear in mind that whenever there is a great movement or movements toward Christianity, there must be a large amount of nominal Christianity in it. It is sure to result that the nucleus of true Christianity carries with it a mass of secondary Christianity, and there are things to mourn over, and then the world notices that. There must be tares and wheat, and when we hear of a successful mission you may depend upon it that unless we pray and work Satan will be there.

I will give you one more illustration before I close, and that is this. When I was in Australia a few years ago, I went to see a lady to whom I had a letter of introduction. I did not know anything about her, but I went to see her, and I was shown into the parlor, and presently a young lady came in and took me to where her aunt was in bed, and she told me how her aunt had been an invalid for twenty-three years. Her aunt told me that she had been one of eleven brothers and sisters, ten of whom were all strong and healthy, but they all were dead except her. She said, "Mr. Stock, the Lord wants me, I am His remembrancer, and I am kept alive." She told me that her niece would procure all the missionary journals and read them aloud to her, and as they would come to a certain part where there was need, she would say, "Stop a moment, my dear," and then pray for a blessing upon the place or person she had just heard about. I can only say, dear friends, I felt as if for a moment the veil that hides the invisible God was withdrawn. It is not in our great gatherings in London or New York; it is not in our great organizations, it is in the quiet silent prayers of God's people that blessing will come, and therefore when you hear of these missions that we all pray for, remember, dear friends, that tho we stay home in the ordinary humble life of love, our prayers may be the means of bringing this or that soul into the Kingdom. We may not see it now, but in the future perhaps Paul or the Angel Gabriel in our heavenly home may come and say to you, "Allow me to introduce this Chinaman, this Hindu, this Japanese, or this Arab, whom your prayers have brought to the Lord."

## "INNER MISSIONS" OF THE CHURCH OF GERMANY.

BY REV. PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The Protestant Church of Germany has recently celebrated the semi-centennial of the inauguration of that many-sided and extensive activity of Christian love, commonly known in the Fatherland as "Inner Missions." It is fifty years since Wiehern, of the Rauc Haus, in Hamburg, recognized by all hands as the "Father of Inner Missions," at the great church convention at Wittenberg, from Luther's pulpit, sent out his herald's cry that "Saving love must become for the Church the great instrument through which to give proof of her faith." Some months later he published his "Appeal to the German Nation," and through these measures, and his unbounded enthusiasm, was begun and organized a work of love for the neglected and lost that in magnitude and systematic operation can not be paralleled anywhere.

"Inner Missions" is not the same as "home missions." It includes this latter, but embraces vastly more. It is a work that aims in the name of Christian love to take care of the maimed, the halt, and the blind, physically, mentally, and spiritually, and thus to make Christianity and Christian principles the controlling factor and force in the care of those who can not or will not care for themselves. Not as tho the German state had neglected to take care of its work, but Inner Missions aim to do all this from the standpoint of positive and evangelical Christianity, and not as a matter of secular concern. It purposes not to antagonize or undo what the civil authorities may have done for the unfortunates and the violators of public order, but rather to supplement this work and to enlarge it in such a way that permanent good results may be achieved, and that the progress of evil and misfortune through the establishment of Christian convictions may be hemmed in and prevented. In Germany, officially, everybody is born into the church, and it is comparatively rare that people claim to be neither Protestant, Catholic, or Jew. But countless thousands of these nominal adherents are in reality estranged from Christianity, and the church having a claim upon them aims, through its Inner Mission work, not only to win them for active church membership, as, *e. g.*, is done through the great city mission societies in Berlin and elsewhere, through the sermon distribution, which disposes of fully 120,000 evangelical sermons every week among those who can not attend Divine service, but especially by active Christian work to regain the unfortunate lost, and thus to make Christianity the leading power in the life of the nation. This is the ideal which it is aimed to realize.

Inner Missions did not start out from, nor does it as yet possess, a



fixed program of its spheres of operation and its various works. It made use of whatever beginnings it found, as was the case in regard to the institution of deaconesses, and added to its fields whenever opportunity presented itself, doing whatever it could wherever the needs of the hour called for its endeavors and wherever the Lord opened a door. Its operations have no connection whatever with the state churches or with the officials of the state churches. It is entirely a voluntary organization, the membership of the various branches and departments consisting of those whose love for the work has prompted them to offer their hand and their heart and means for the thorough Christianization of the masses. In all kinds and phases of Gospel work, other than providing for the immediate church wants of the people, the German church authorities do nothing, leaving it to the promptings of Christian charity to engage in mission work, both foreign and home and otherwise. In judging of the credit to be given to the German churches for their activity this feature should not be lost sight of, that all things there are the result of volunteer promptings of Christian conviction. Inner Mission work is thoroughly organized, territorially and otherwise, the head management being in the hands of a central committee, at the head of which is always found some prominent Protestant leader, either clerical or lay. Wichern himself held for a number of years this office. The present incumbent is a layman, namely, Councillor R. Goebel, the head of the Imperial Insurance Department of the German Government. Congresses or conventions are regularly held, at which the leading theologians and churchmen are present. The famous court preacher, Stöcker, has long since been a power in these assemblies, and among the participants are generally the chief conservative theological teachers of a number of the universities. Regular courses of instruction are given in the various branches for those who want to devote their life to this task, these courses having last year been given in Berlin, Breslau, and Stettin. There exists already a pension fund for those who have grown old and poor in the service.

Some idea of the progress during these fifty years can be gained from the summary published by Pastor R. Schneider, in the "Theologisches Jahrbuch," for 1899, where (page 327) he says:

What a work has been done and how it has developed! In 1848 there were 200 deaconesses in connection with the German churches, and now there are 16,000; then there were 48 *Rettungshäuser*, now there are 343; then scarcely any young men's associations, now there are 1,700, with a membership of 85,000; then no *Herbergen*, now there are 460; then no city missionary, now 50 in Berlin alone; then no Christian press for the people, now 1,500,000 copies of religious papers issued every Lord's Day, etc.

Probably the clearest idea of the character and activity of the

Inner Mission enterprise can be gained from a bird's-eye view of the various fields of operation, giving these in the historical order:

1. *Deaconesses.* The revival of the apostolic order of deaconesses is not primarily to be credited to the Inner Mission movement, but the latter has made this revival what it actually is at present. It was Pastor Fliedner, of Kaiserswerth, the father of Pastor Fritz Fliedner, who for a generation has been the leading Protestant missionary in Spain, to whom this revival must be credited. But in accordance with the program of the Inner Mission worker, they made use of whatever they found at hand for their purposes, and expanded it to the fullest extent. It has been chiefly through them that the deaconess movement has become practically international, as far as the Protestant world is concerned; that mother, or training, houses have been established throughout Protestantism; that over against the unevangelical principles that obtain in the Roman Catholic system of nuns, truly evangelical methods and manners prevail in the Protestant order, and that untold blessings have emanated from the activity of these sisters. According to the latest reports there are eighty mother houses in connection with the Kaiserswerth Association of Deaconesses, found chiefly in Germany, but a goodly number also in other lands, nearly 29, with 13,309 sisters in all, working in 4,745 fields of operation, of whom 2,764 are in non-German countries. In addition there are about 800 sisters not in connection with the Kaiserswerth Association, making a total of about 16,000. In other words, there are nearly half as many Protestant deaconesses in Germany as there are Catholic nuns, and it is even more common to see the deaconess' garb on the streets and in public places than the nun's uniform. The work of the deaconesses is varied. Much of it is given to hospitals and charity, under proper authorities, to education and the like. Many of the large congregations employ one or more deaconesses to aid the pastor in his work among the poor. They are called upon to act as nurses among both rich and poor, and their work is exceedingly popular and very much appreciated, also by non-church people. As a rule, the deaconesses are finely-educated women, coming from the best of families; many of them are titled, and, in fact, it is not at all uncommon to find noble men and noble women, of ancient and influential families, engaged in this and other kinds of church work in Germany, where Christianity has a strong hold on the upper classes.

Thirty-four of the deaconesses' mother houses are connected with the order of St. John, the historical association that takes a particular interest in caring for the wounded in battle.

The order of the male deacons has not been so fully developed, but, nevertheless, there are 43 brother houses in Germany, with 2,000 deacons, who are particularly engaged in the care of those kinds of invalids, such as epileptics and the insane, who can not, for physical

reasons, be entrusted to women. In addition they are used as heads of various institutions, where good executive qualities are in demand.

#### WORK FOR THE POOR.

2. *Rettungshäuser*. Under this head are to be included a vast variety of institutions of many kinds, the object of each and every one of which is to provide for the wants of the poor and neglected, and needy. The model for the majority of them is the great orphan home in Halle, originally established by August Hermann Francke, but it includes other establishments than orphan homes, such as houses of refuge, homes for the blind, the deaf and the dumb, and unfortunate outcasts of various kinds and character. Nowhere else is there a larger collection or a greater variety of such homes than is found in Bielefeld, near the Rhine, where there is a regular Inner Mission colony, consisting of perhaps twenty-five different houses, all managed by the organizing and administrative genius of Pastor von Bodelschwingh, formerly a high Prussian official, but now a most successful servant for a higher Master and King. The income of these institutions, which is derived almost entirely from charity, is more than a million marks per annum, the motto of the indefatigable leader being that "the needs are never greater than the Helper." The Bielefeld collection of homes, in which not only the various needs of modern charity are taken into consideration, but even the various stations and ranks of the applicants and inmates, is one of the sights of Germany, and an object-lesson for the Christians of the world. Fully four thousand unfortunates of various kinds are here taken care of. The German emperor has repeatedly recognized the vast good that has gone out from Bielefeld, and only recently again he and the empress made a visit to this colony. In all there are 343 *Rettungshäuser* in Germany. Wichern's Raue Haus in Hamburg was originally an institution of this kind, a school for poor boys and girls, in which both were thoroughly equipped for life by learning a trade and domestic work.

3. *The Young Men's Societies* of Germany are in many particulars closely akin to the Y. M. C. A., and many of the former belong to the international association of the latter. Probably the leading characteristic of the German societies consists in the close connection between them and the congregations, as would be natural in a country where all are nominally at least in connection with the church. The object is stated to be "the training of Christian personalities for church and congregation." They have in recent years been particularly active in city mission work, especially in Berlin, where among the scores of colporteurs who each Sunday go to the restaurants, hack stands, and wherever men are to be found who can not attend public service, offer a printed sermon, there are many members of the Young Men's Chris-

tian Societies. Indeed, it is claimed that fully 1,700 men of this kind are engaged in some form of mission work for the church in the various centers of population in the empire. For this reason the congregations have in recent years been taking a warmer interest in the affairs of the Young Men's Societies. The total number of societies is 1,700, with a membership of 85,000.

4. *Young Women's Societies.* The woman question is very much in the forefront in Germany at present, and the Young Women's Societies aim to make use of this movement for the needs and requirements of Christian charity. There is a national organization of this character, consisting of 2,730 societies, and with several papers devoted to their own needs. In general, the object of the societies is to cooperate in works of love and charity wherever the help of women is required. Its sphere of usefulness is unique in many particulars, *e. g.*, in the so-called "Depot Mission," which arranges to have some representative at the station in large cities to take care of those girls who come in from the country to seek employment, and to provide them with a Christian home until they have secured service.

5. *Workingmen's Colonies.* These are peculiar and very useful arrangements established by the Inner Mission propagandists. The object is to counteract the tramp system, by offering a temporary home and self-supporting employment to all who are out of employment, but are willing to work. Of these colonies there are about two dozen in Germany, chief among which is at Wilhelmsdorf, near Bielefeld, managed by Pastor von Bodelschwingh. Each applicant receives pay for his work, and arrangements are made for permanent employment by the time he leaves the colony. Thousands of worthy poor have been helped this way, and much good has been done. The whole movement has a central organization, the leaders meeting annually at Wilhelmsdorf colony. Nine thousand colonists have been taken care of in the past sixteen years, the average stay being over two months. Three such colonies have also been established for women, and all of these are under Christian influences and direction.

6. *Workingmen's Associations.* These are societies organized among the workingmen for the special purpose of counteracting the baneful influence of social democracy, and of keeping the workingmen in the churches. The Protestant societies of this kind number 90,000 adherents, while the Catholic societies have a membership of 154,000. The head of the national Protestant association is the active agitator, Pastor Weber, of Gladbach, near Munich, who is also a leader in the Christian social movement, which has in general a similar purpose, namely, of keeping the masses out of the clutches of the godless social democratic party. The means of agitation are meetings, literature, and the like.

7. *Herbergen zur Heimat.* Throughout Germany, in all the larger



cities and towns, homes have been established for the entertainment of the traveling public, who need not go to the public hotels, but can go to these Herbergen, where morning and evening worship is held, grace is said at table, services are held on Sunday, prayer-meetings regularly conducted, and the traveler is sure to find congenial Christian companions. Many of these homes are particularly adapted to the needs of workingmen, who thus are kept out of the public houses and drinking places. There are 455 such homes, which, in 1897, lodged 1,613,000 guests, and secured work for 113,000 of these visitors. In connection with about half of these homes there are hospital rooms. Charges are made just high enough to pay expenses.

8. Other branches of this work of Inner Missions are seaman's mission, the propaganda directed against the evils of intemperance, against the evils of the press, and the like. Especially in regard to the last-mentioned department much good has been done. Aside of the sermon distribution department, Inner Mission in Germany makes use of the Sunday paper, and all of the periodicals there issued and distributed on the Lord's Day are in the interest of Christianity. Some of the Sunday church papers in Berlin and Stuttgart have a subscription list reaching a hundred thousand and more. Different kinds of literature are published in the shape of books, booklets, pamphlets, etc., of a distinctly Christian type, that are spread in thousands of copies, and often succeed in crowding out the baneful literature of the day.

Indeed, it is almost impossible to report in full the many good things that the Inner Mission workers in Germany have been doing and are still doing. Probably the best commentary on this usefulness is the fact that the Catholic Church has been compelled to follow the example of the Protestants. In this regard it has three years ago organized its "Charitas" movement, which is practically the same as the Inner Missions of the Protestants. Germany, which is unfavorably known in many circles on account of its negative criticism, tho this is really only the work of some savants and not of the church in general, deserves to be better known on account of the vast Christian enterprises of its Inner Mission work, in which virtually all Germany participates, and which is the best expression of the real faith and conservative Christianity of the church in the land of Luther. While, on account of peculiar circumstances and conditions, the mission work of Germany could not be in all of its features reproduced and repeated in other Christian lands, the intense enthusiasm of its workers deserves commendation, and many of its features, *e. g.*, the work of the deaconesses, in congregational activity could readily be adopted anywhere, especially in larger cities. Inner Mission work, as an expression of extensive Christian activity and as a blessed fulfilment of the law of love, deserves close study.

## RECENT TROUBLES IN CHINA.

BY REV. J. H. WORLEY, FUCHAU, CHINA.

Missionary of the Methodist Episcopal Church, 1884.

Several hundred years ago, China was conquered by the Manchus or Tartars, and since then the emperor and about half the officials have been Tartars. The other half of the offices have been distributed among the Chinese to placate them. The government, in order to prevent uprising, have stationed several tens of thousands of Tartars in every provincial city as a sort of home-guard.

After the subjugation of China, secret societies were formed all over the empire, the object of which was to overthrow the Tartar rule. From time to time they have menaced the government, but have met with summary treatment, and, for a time, would quiet down.

The secret societies have always been most insolent when the country was engaged in war, or when the power of the government was weak. Five years ago, while China and Japan were at war, the society in Southern China, under the name of Vegetarians, committed one of the most atrocious massacres in history, about a hundred miles from Fuchau, known as the Hwasang Massacre. The Vegetarians are the most harmless people in the world, and they assumed this title as a blind; so at present the name "Boxers" is simply an assumed name, while in reality they are the old, original, secret society organized to overthrow the present dynasty. Chinese Minister Wu, at Washington, is probably right in saying he knows nothing of the "Boxers," but he is not ignorant of the secret society, and he ought to know that "Boxers" is simply a new name for an old society, whose object is well known.

The secret society then was for the overthrow of the government, and not to oppose the missionaries or foreign merchants. They know the best way to accomplish their end is to bring the government of China into conflict with western nations.

The government of China has been hastening to its fall since the China-Japan war, and has been held up principally by England and Japan, with America added since the Spanish-American war. England's guardianship being largely withdrawn on account of the war in South Africa, the secret society men have arisen as never before. Just what part the Empress Dowager and Russia have in this, of course, we cannot say, but probably a large share.

The Empress Dowager has been determined to suppress the reform movement, and check the spread of Christianity, even at the cost of turning over the country to Russia. She set the Emperor Kwang Hsu aside because she had the leading officials on her side. We had great hopes that China would be speedily redeemed, but our hopes were blasted. At that time some of the more intelligent Christians said it



was evidently not God's time, and we must wait, and perhaps pass through sore trial. And now, it seems, that prophecy is to be fulfilled.

Had the emperor not been interfered with, we should doubtless have seen the most radical reforms instituted the world has ever witnessed. The emperor had already issued an edict abolishing their civil service examinations, which consisted in some poem or essay on literary style, and introducing mathematics, geography, and elementary sciences. A decree had gone forth appropriating the idol-temple for public-school houses. It is a notable fact that all these young reformers had been trained in mission schools, and one of them is an active member of our church at Fuchau.

Every day it looks more as if Russia meant to take this opportunity to dismember China. Our government has declared that it will not be embroiled in China and will only protect American interests. If England were free from war in South Africa, China might be saved from dismemberment.

When the news of Dewey's victory in Manila harbor reached us in China, Europeans and intelligent Chinese said China would not be dismembered. All felt that this added power, providentially thrust out in the Orient, would insure China's redemption. A few months ago, when Secretary Hay maintained the "open door" in China, we were again reassured. But now the future looks dark. Let us pray earnestly that God will overrule and protect His servants now in danger, and if it be His will keep China intact, that the Gospel may have free course. There is no part of the world-field which needs our prayers and sympathy more than China.

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## TREATY RIGHTS AND MISSIONS.

BY REV. P. W. PITCHER, KULIANG, CHINA.

Missionary of the Reformed Church, 1885.

We have listened with all due respect to exhortations about never trusting in "the arm of flesh."

Have we any more right to say that another is relying on "the arm of flesh," when he appeals to Christian governments to assist him in his grand work—the noblest that ever engaged the attention of mortals—than we have to say that we rely on "the arm of flesh" when we trust in human wisdom, talent, and other means to advance the Kingdom of God? Let us not get befogged. We are, every one of us, in a sense, trusting in "the arm of flesh." But what we mean in every case is that God works through them all, whether it be wisdom, or talents, or money, or Christian governments. And such a trust, we believe, is legitimate and scriptural.

This is not the day of miracles, as we understand the expression. It is through human agency that God works; hence we may rightly

suppose that Christian governments have a part to perform, and therefore we may look to them. And we are glad to record and bear testimony to the fact that in some parts of China this sympathy and support that we seek are most freely and loyally given. But there are places where they are not given, and the question arises, Why is it? Why is there no uniform action in this matter? What is good for one part of China is surely good for all.

Whether the word "missionary" occurs or not in the treaty with China, *we are citizens*, and no less citizens because we are missionaries, and as citizens we should claim our rights, and the treaty rights of those in whom we are deeply interested.

There are circumstances when our Chinese friends have a claim upon us. As their foreign teachers they do look, and have a right to look, at times to us for direction and help on account of their unbearable burdens.

Yet it will be well for us if we are frank with them, and tell them what their relation as Christians to their government is, what our relation as foreign teachers to them is, what they may and what they may not expect of us. A suggestion of some such line of action has already been made public in a pastoral letter drawn up by a body of missionaries assembled in convention at Kuliang, near Fuchan, August, 1896. "They should understand that they are amenable to the laws of the land, and have no right to expect exemption from punishment because they become Christians." And, moreover, that they have no right to expect that their foreign teachers can or will use any influence to invoke foreign aid to shield them from *justice*, such as their laws impose.

If I am rightly informed, it has been the practise in some parts of this province for Chinese church members, when they become involved in difficulties, to at once proclaim the fact, as a defense, "We are Christians," and insinuate, "You had better keep hands off." It is a fatal error. Nothing will so tend to antagonize the officials and place an odium upon Christianity; and no position will be more likely to defeat their plans, in the long run, than this. We must teach our Chinese friends that such a line of action is bound to meet with failure. They are citizens of China, and upon this ground they alone have a right to expect equity and justice—not because they are Christians.

Having set this side of the case frankly before them, our duty is yet unfulfilled. The additional duty is hinted at in Art. VII. of the above-mentioned letter, viz: "In cases where religious liberty is at stake, every effort should be made, by those concerned, to settle them amicably, and thus avoid appealing to the courts. Where this can not be done, they should appeal to the officials (*as citizens*) in the ordinary way, paying the usual fees. In no case should they look to

the missionary to take the initiative." That is not so harsh as it may at first appear.

It is just and fair, and if followed by all missionaries, it will check that undue haste shown by some, of rushing into court with any and every kind of case presented, which is just as erroneous and fatal, as when the natives declare: "We are Christians, you had better keep hands off." These words by no means convey the idea that either sympathy or help are to be denied those in trouble. The objection is only raised against taking the "initiative." When our Chinese friends have *honestly* acted as Chinese citizens, and failed in securing their rights as such, then, and only then, have they a claim upon us, which should be conscientiously and loyally rendered.

There are instances of persecution "for the sake of Christ," where national resources have become so distorted by prejudice and hatred, that no native Christians can ever hope for justice.

In many cases, *they are not accorded the rights every Chinaman is entitled to.* They are not treated as Chinese subjects. The officials constantly discriminate between "Christian" and "heathen" (1) In the administration of justice; (2) By betrayal of trust; (3) By the use of terms.

Facts may be had to prove, if necessary, statements under (1) and (2), but in regard to (3) it may be briefly related here, that in their despatches the officials employ such terms in describing native Christians as intimate that they are a proscribed class. Accordingly they use the term "*ming*," "people," to describe the heathen, and "*kan*" "doctrine," to describe the followers of Christianity. Again, by the use of "*ping ming*," "peaceable people," in describing the heathen, and "*kan ming*," "doctrine people," evidently to designate a turbulent people, odium is ever being cast upon Christianity, while its adherents are held up as objects of distrust and hatred.

The "heathen" are not slow to recognize this distinction, and thus both officials and heathens combine to rob the Christian Chinaman of his most sacred rights—religious liberty, and his social rights, as well.\* Here, then, comes the time for us to do our part by invoking the influence and aid of our governments to secure those sacred rights which the Chinese Government refuses to grant.

If this united front is not presented, what then? So far as one can read the signs of the time, a reign of terror would be instituted, and the iron heel of oppression begin and continue grinding and crushing until cruelties and horrible atrocities similar to those of Armenia be visited upon the people.

\* It is also reported that three district magistrates near Fuchau have publicly avowed that they will have nothing to do with complaints of native Christians. A missionary, a short time ago, sent a letter to one of these officials, and it was returned unopened, and the native who took it was told that "in the future you *kanming* must look to yourselves."

What can this mean save that the "Christians" will be left to such persecutions as the "heathen" may impose upon them, and that these magistrates are fulfilling the desires of their superiors?

These are not the words of an alarmist, but of one deeply interested above all in the salvation of this nation, and whose only desire is to prevent, if possible, any disaster overtaking the work so well begun and developed. No more are these words the advocacy of a new policy. They refer to an old policy, somewhat neglected and fossilized, which should be revived *everywhere*, so that every missionary, as of old, could feel that he has not become expatriated (he can not be) by being one, but has the sympathy and support of his government, as well as the merchant and to the same degree.

### CHINESE RIOTS AND REPARATIONS.\*

BY THE REV. WM. ARTHUR CORNABY, HANYANG, CHINA.  
Wesleyan Missionary Society. Editor of the *Chinese Missionary Review*.

A more than melancholy aspect of the after-history of Chinese riots has been brought before the readers of the *MISSIONARY REVIEW* (October, 1899) in an article condensed from *The Times of India*. The article is a timely one, and supposing the leading facts of the case to have been given, the inferences are most logical. But as several main elements have been omitted, the deductions may be more or less open to modification. It is my purpose merely to state those fuller facts and leave the reader to make his own deductions.

The case, as stated in *The Times of India*, is that missionaries have been slaughtered, and that instead of "prompt reparation" there has been "wholesale spoliation." By justifiable reparation is meant the full penalty inflicted upon the guilty, the punishment of officials convicted of complicity, and a reasonable indemnity when persons dependent upon victims are left without means of support.

(1) From the massacre at Tientsin (June 21st, 1870) till the end of 1898, there is no proof of a single *anti-Christian* riot, all have been against foreign merchants, or even Confucian foreigners, but the result might have been the same. In India religious feeling is strong, and the Indian mutiny was largely a religious riot on a massive scale. In China religious feeling is practically non-existent, and the riots have been anti-foreign.

(2) Punishment of actual offenders has been found impossible of attainment. Up till very recent time the "officials convicted of complicity" have been acting on definite if secret instructions from Peking "to harass and drive out foreigners from the interior to treaty ports." The local authorities have merely been following a well-defined policy, to which they were committed by the fact of their relations to the government.

Who is the culprit then, and how is he to be punished?

\* This article was written some months ago and refers to previous riots, but, as it has a bearing on the present situation we publish it now.—EDITORS.



These secret instructions become public. In connection with the reform movement, which disannulled them. A friendly mandarin in the Canton province shows the secret edict to a consul, and another friendly mandarin in Hupeh assured an English friend that the difficulties under which his friendliness had been hitherto shown, were now removed. The secret edict has been seen by a consul and a prominent missionary in one province, and has been definitely referred to by a high official in another province.

That Chinese mandarins, like Saul of old, should have endeavored to screen themselves by crying "the people" is only natural in this land of dragon-like machinations; that mandarins should have caught at the theory (first stated by an Englishman in Shanghai) that secret societies were to blame, is also natural. But that the "secret society" behind the riots has been composed of mandarins engaged in fulfilling definite instructions signed, sealed, and delivered, is a fact that can not be refuted.

The mandarins carried out their secret instructions: (1) By spreading inflammatory rumors through the mouth of their underlings; and (2) by encouraging the diffusion of the filthy "Hunan placards," whose main purpose has been to prove that the potency of all "foreign" drugs is owing to their containing preparations of scooped-out eyes and brains of Chinese children. Human flesh is supposed to be wonderfully curative. I have myself seen a woman who was minus the biceps muscle on one arm. She had previously cut it off to make broth for her sick father. Some time ago the erection of a small bungalow as a summer sanatorium on the Yang-tse, gave an opportunity for the spreading of these rumors, which, in this case, were traced to the underlings of the officials. Then a man was seen carrying one or two babies in baskets, en route for the Romish Foundling Home at Kiukiang (twenty miles away). And the smoldering feelings immediately became a blaze. The premises of the only mission in the place were attacked, ladies were driven out and ill-treated, and an English baby was only saved by being thrown over the heads of the crowd, and caught by a towns-woman. The officials refused shelter to the ladies, who had to hide in a hut for two hours. As the premises had been set on fire, the customs officer and a missionary of another part who happened to be waiting for the steamer, ran to help, and were killed, without a hand being raised to save them, tho a considerable time elapsed, in which official aid could have been effected.

For a whole month the Viceroy Chang Chih-tung did nothing in response to consular representations. And meanwhile, a trusty old member from another part, went attired as a beggar, and during three days, discovered the names of all the leaders of the mob. They were all mandarin employees.



Lord Salisbury's instructions having been received, the British Consul pressed for a settlement of the business. The result was that two previously condemned criminals were executed, a mandarin removed—to be granted a higher post after a while, for his obedience to government instructions; and as both young men had widowed mothers depending upon them, a sum of money was voted sufficient to assist those ladies, and also to rebuild the destroyed premises. This sum of money coming, as it did, out of the funds of the Imperial Customs, was felt by no mandarin. And it was just a fraction of the Hupeh government revenues, supplied by government in connection with acts for which the government was responsible, as the viceroy's secret instructions proved. As a general blind, an imperial proclamation was put out for the eyes of natives and "foreigners." But for six months after, every mission in Hupeh was in danger, and those foreigners who were connected with missions having headquarters in or near the "Concession" in the treaty port of Hankow, had to go and reside in that treaty port in accord with orders from the high officials, given through their respective consuls.

In this case, the only item of reparation which at all touched those "convicted of complicity," *i. e.*, the Chinese Government, was the sum voted for rebuilding of premises, and the assistance of dependent mothers. And that, being such an insignificant fraction of the national revenue, would not be felt at all.

In all the Chinese riots there have been, of course, distinctive features just as there are distinctive features in every Chinese face of a given family. But the family likeness has been the chief characteristic. Anti-foreign feeling, stirred up by the *literati*, inside or outside the circle of actual mandarinism, in accord with the anti-foreign feeling at headquarters; generally a date fixed for the demolition of foreign premises; that demolition effected, generally no other reparation demanded than the rebuilding of the premises, but when foreign lives have been taken in violation of treaty regulations and passport provisions, an attempt to gain moderate and "prompt reparation,"—which has invariably failed. Then in some cases an ultimatum, affording the government ample opportunity to act; that ultimatum disregarded, and thus some larger reparation demanded from the chief offender, the government.

Had that government kept its written and sealed promises, there would hardly have been a riot these twenty-seven years, still less a fatal riot; had China set about the barest reparation for her broken promises, there would have been no renting of "concessions,"—as we call the foreign settlements at the treaty ports—and other trading privileges forced upon her.

The history of large reparations is before the world, but not so the history of riots, where hardly the barest reparation has been claimed.

In a riot of 1891, the British flag was torn down and subjected to unmentionable insult, yet only a damaged consulate was repaired. A year or two after, a medical missionary was suspended by his bound wrists and his queue to a beam in a temple, and no consular aid or other reparation asked for. And the patience of Western representatives under circumstances of violent insult and injury, with the officials as the chief parties in the case, would form a very long chapter.

The apparently large reparation for one riot, then, has often been a reparation for many of which the world has not heard.

That some recent demands have been exorbitant, no missionary will deny, but the case must be looked at in connection with the whole history of the riots, and of the attempted reparations which have failed to be effected.

One new element has come to the front of recent months. In many parts, the country is riddled with old feuds, some of them of a hundred or even two hundred years' standing. The Romish Church is popularly reported to accept all comers, lawsuits and all. And tho this is denied by the Romish priests (see MISSIONARY REVIEW, August, 1899), the facts seem to contradict such a denial. Once within the Church, Clan A now feels strong enough to be openly hostile to Clan B. Clan B, previously hating Clan A, now includes the Romish Church in its hatred. Perhaps Clan B seeks to join some Protestant Church, and wo betide the church which shelters Clan B. Or if that move fails, if persecution becomes unendurable, and negotiations fail, there may be an anti-Romish riot,—not even then a riot against Romish missionaries *as such*, but against the body of foreigners who have apparently made the quarrel of Clan A their own.

These are the facts, and the reader, weighing and measuring them as a whole, may safely draw his own conclusions. They may or may not correspond with those of *The Times of India*, except in one particular, namely, *the pity of it*. On that point all Christians will agree.

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## THE CLASH OF CIVILIZATIONS IN CHINA.

BY J. T. GRACEY, D.D.

How far is the missionary to blame for present conditions in China? Some blatant politicians are calling on the government to antagonize missions as provoking conflicts with non-Christian countries.

The impact of the European civilizations on what we may, for convenience, call the Mongolian, can not be stopped. It is as certain to continue as gravitation. The friction will vary in acuteness, but the present generation, and the next, will not see the end of it. It will be a part of the world's phenomena throughout the twentieth cen-

ture. It is well, therefore, to put this down, not as a prediction, but as a recognized and necessary condition. All missionary operations in the far east will for fifty or a hundred years to come have to be adjusted to this, which may, by accommodation, be called the *status*. Christian missions will have to be projected, in anticipation of this clash, between eastern and western civilizations.

But it is little use for anybody to think to secure pacification by withdrawal of missionaries. A steam-engine and a telegraph-pole are revolutionary; so is a gunboat or a newspaper. The conquering civilization of to-day demands right of trade; it can make more by commerce than by tribute. It seeks not political control but a market. It says "you *shall* buy and sell with us." It is only a change of the old formula; it means tribute by indirection.

It is useless to blame missionaries for being agitators. They are part of the civilization. It is useless to plead, on the other hand, the popularity of the missionaries with the people, their inoffensiveness, their benevolence, their contribution to justice and humanitarianism, their elevation of the intelligence of the people, and their contribution to the pacific material development of the land. They are distinctly revolutionists. They seek to change the conditions, and, however indirectly, they necessarily aid in imposing the new civilization in place of the old. If the steam-engine is a democrat, so is the missionary; if the Standard Oil Company, the Waterbury watch factory, the Lancashire mills are revolutionary, so is the missionary school and printing-press. They are only different parts of the same civilizing force. The new plow develops the resources for export as well as creates a demand for imports. The "anti-footing binding society," which the missionary fosters in China, is a part of the social revolution implied in a new civilization; so is his hospital. The missionary is often the advance courier of the new order, and a part of the reflex benefit to Christian nations from foreign missions is the enlargement of commerce.

The people of the secondary civilization are easily astute enough to discern that the missionary is a component part of the new economy. All this is apart from the missionary as a religious propagandist. His family life, his very presence, is revolutionary, and he can not dissociate himself from the clash of the two civilizations.

It is not clear, therefore, why so much effort should be wasted to charge the missionary with being a disturbing factor in non-Christian lands. He certainly is that. The Turk knows him as a miner and sapper. The Chinese governing classes recognize him as such. The missionary himself would retire if he did not expect to succeed in the expenditure of this revolutionary energy; otherwise he and his mission would be a failure. Nobody is deceived about it, tho sometimes the gauze of a thin sophistry is sought to be thrown about it.

On the other hand, it is equally idle for the diplomat, the politician, the merchant, or the scientist, to fancy that no conflict would be precipitated but for the missionary. The merchant is a revolutionist. He seeks to impose a new civilization which must sooner or later provoke opposition. New industrial conditions, new appliances from the west will destroy the occupation of millions, without giving them any substituted avenues of support. When men are beggared by a change in economy they will run into riot. When the collision reaches a crisis the government becomes involved, and the new gunboat says the new plow must stay. In the duel the weakest goes to the wall. The "survival of the fittest" is the new phrasing of the old formula,

He may take who has the power,  
And he may keep, who can.

It may be, in its ultimate analysis, true, as Prof. Frederick Starr, of the Department of Anthropology in the Chicago University, said the other day to his class, that "the introduction of Christianity into China is a measure of hostility to the existing government of the empire," but the merchant, the scientist, and the diplomat are equally hostile to it. Li Hung Chang is reported to have said that the raising of the Roman Catholic missionaries to the grade of mandarins is responsible for the present outbreak. Another high Chinese functionary blames the Germans for their violent seizure of a geographical section of the country as precipitating the present uprising.

These, doubtless, have contributed to the present disturbance, but Wau Sing, a Chinese banker, had it all in better form when he is quoted as saying to a reporter in Chicago the other day: "The advance of the so-called civilization is responsible for it all. I hate every step of it." Prof. Goldwin Smith, in Toronto, in June last, said: "There is no reason why the pacific influences of commerce and intercourse should not act on them (the Chinese) as they have acted on the Japanese, who, half a century ago, might have been deemed subjects for philanthropic aggression." But in the case of the Chinese, he himself says, "The people are frantically opposed to foreigners, as, in truth, considering the opium wars, they have too much reason to be."

Undoubtedly China's governing classes feel very bitterly the encroachments of which their country has been the victim in recent years, and resent the "attempts to exploit her natural resources in foreign interests." The treaty powers resent the resentment, and say they can not have their nationals exposed to such perils and alarms while they are imposing this new civilization on unwilling millions, and talk of dividing China into districts which they will respectively police, that the finale toward which events tend shall not be too remote. China has found her safety in the mutual jealousy of the foreign states, and this is perhaps her only resource for the future. She may not see it in this light, and it is possible that Mr. Goldwin Smith has



it correctly when he says, "A fearful vista of slaughter and desolation may presently open."

Personally, we do not see this to be probable, except as the Chinese fall foul of each other in contention over the reigning dynasty, which is always included in their antipathy to foreigners. Another Taiping rebellion is always possible. But the "industrial morality" of the vast hordes of the population of China always makes against any "slaughter of millions."

That the western civilization might be peaceably and with justice imposed on China, is a reasonable desire from a Christian standpoint, and the devoutest may well pray that God will "restrain" the "remainder" of human "wrath," and limit the greed of the treaty powers, as well as the "rage" of the "heathen."

## "BUT GOD"—A BIBLE READING FOR MISSIONARIES.

BY W. PERCY KNIGHT.

Missionary of the China Inland Mission. 1892.

The little word "but" is full of sad significance from the human standpoint, yet when used with regard to God in His gracious dealings with His people it is seen to be full of glorious meaning. As we shall see, it puts His grace over against man's sin, His strength for human weakness, and brings God into the inner circle of life, with all its circumstances of trial and difficulty.

1.—Eph. ii: 1-4. "Dead in trespasses and sins. . . . living in the lusts of our flesh . . . by nature children of wrath. BUT God being rich in mercy, etc." Here we have a full-length and life-like portrait of the sinner and God, in His wondrous love and grace, coming into relation with Him in His mercy in Christ Jesus. It is *God in relation to new life*.

2.—1 Cor. i: 26-29. "Not many wise after the flesh, not many mighty, not many noble. . . . BUT God chose the foolish, etc." In this passage we see *God in relation to Christian service*, and three times in verses 27, 28, find the word "chosen." It is God's purpose and plan to use the weak, the despised things of this world, to bring to naught the things that are mighty. Compare Ps. viii: 2: "Out of the mouths of babes and sucklings hast thou established strength, because of Thine adversaries, that Thou mightest still the enemy and the avenger."

In view of the hoary systems of idolatry, the missionary has to meet the deep-seated prejudice and superstition to be overthrown in heathen lands, and his deep realization of inability to do the work, this thought of God's choice of the weak and despised to do His mightiest works should fill all hearts with joy and encouragement.



3.—1 Cor. ii:9, 10. "Things which eye saw not and ear heard not . . . BUT GOD revealed them unto us through the Spirit." Here we have *God in relation to teaching*. Above and beyond all other teachers, however learned and able to impart knowledge, is the Spirit of God, who alone can enlighten the heart to Divine truth. He alone is able to take of the things of Christ and make them real and actual to the inner life. Verse 11: "As the spirit of man alone knows the things of man, so the things of God none knoweth save the Spirit of God." With all the dulness of the native convert how wonderful his progress when taught by the Spirit. Let us thank God for the revealing power and light of the Holy Ghost. Of these mysteries of Divine grace we are told, "BUT GOD hath revealed them unto us by the Spirit."

4.—In the following three passages we see *God in relation to circumstances*.

Gen. xlv:8. Joseph, speaking to his brethren, says, "So now it was not you that sent me hither, BUT GOD." Gen. 1:20. "Ye meant evil against me, BUT GOD meant it for good." Acts vii:9. "The patriarchs sold Joseph into Egypt, BUT GOD was with him."

This is one of the hardest lessons to learn, and yet fraught with infinite blessing, to place God in the inner circle of life, all circumstances alike of difficulty and trial, or sorrow caused us by others on the outside, and say with Joseph, "BUT GOD meant it for good." In spite of all the machinations of his brethren, the anguish of soul, the carrying into Egypt, false accusation and imprisonment, Joseph did not lose sight of the working and loving purpose of his God; and bringing that loving Lord in between himself and all his untoward circumstances, he could say as in Rom. viii:28, that all things were working together for his good. We have a very striking illustration of this truth in Numb. 13 and 14. The spies had returned to Moses and the people of Israel from spying out the promised land; the report of the ten caused the heart of the people to melt. Forgetting their covenant-keeping and wonder-working Jehovah, and all that he had done for them in the past, these spies told only of the sons of Anak and strongly-fenced cities. Caleb and Joshua, the two faithful spies, would not allow the Anakim and the great cities to blot out their sight of the Lord; putting obstacles and difficulties without, they said, "The Lord is with us," and looking into His face remained calm and restful in spite of the foe.

As we know, the counsel of the ten prevailed, and putting circumstances before the Lord, the carcasses of those who murmured fell in the wilderness.

5.—Ex. xiii:17, 18. "God led them not by the way of the land of the Philistines, altho that was near; for God said, lest peradventure the people repent when they see war, . . . BUT GOD led the people about."

Lastly we see in this passage *God in relation to guidance*. Israel did not as yet know God sufficiently, they were untrained and unorganized, and knowing that the experience in the land of the Philistines would be too hard for them, we read that "God led them about."

Our God deals very tenderly with us, and is never in a hurry. How often do we want to take what seems the most direct way to Christian work or experience, yet the Lord "leads us about." He knows that that work would involve responsibility for which we are not yet prepared, would bring burdens that would crush us, and so we are kept as Moses was kept for forty years for training in the wilderness, and further fitted by the Lord for future service. It may be we cry out, "Lord give me the blessing such a man has," yet the Lord knowing that his spiritual experience would bring to us fierce temptations and deep trial, of which we are all unaware, withholds the coveted experience, and gently leads us by a longer road.

Let us trust our Jehovah more simply and implicitly. He makes no mistakes, and with tender individual guidance suited to our several needs, will lead us in the paths of righteousness for His name's sake.

## THE INTERNATIONAL MISSIONARY UNION.

BY REV. J. T. GRACEY, D.D., PRESIDENT.

The seventeenth annual session of the International Missionary Union, was held a little earlier than usual this year. It convened in Clifton Springs, N. Y., May 30th, and continued for one week. The meetings were marked with their usual enthusiasm and earnestness. Quite a number of those present at this year's meeting were prominent speakers at the recent Ecumenical Conference. The following is the roll of missionaries in attendance:

YEARS OF SERVICE.	NAME.	FIELD.	YEARS OF SERVICE.	NAME.	FIELD.
1892	Abell, Miss Annie E.	Micronesia	1893	Eddy, Mary P., M.D.	Syria
1900	Alby, Miss Libbie.	Korea	1884	English, Miss P. M.	India
1847-95	Baldwin, Rev. C. C.	China	1893	Evans, Miss Sala.	Japan
1888	Baskerville, Miss Agnes E.	India	1883-93	Foote, Rev. Frank W.	India
1894	Belton, Miss Alice E.	Japan	1883-93	Foote, Mrs. Frank W.	"
1853	Blodget, Rev. Henry.	China	1861-68	Gracey, Rev. J. T.	"
1886-89	Bond, Rev. G. A.	Malaysia	1861-68	Gracey, Mrs. J. T.	"
1887-96	Bostwick, H. J.	China	1873	Graybill, Rev. A. T.	Mexico
1887-96	Bostwick, Mrs. H. J.	"	1883	Graybill, Mrs. A. T.	"
1880	Bruere, Rev. W. W.	India	1878	Gring, Rev. Ambrose D.	Japan
1874	Butler, Rev. J. W.	Mexico	1892	Guernsey, Rev. P. B.	India
1878	Butler, Mrs. J. W.	"	1892	Guernsey, Mrs. P. B.	"
1887	Carleton, May E., M.D.	China	1871	Gulick, Rev. O. H.	Japan
1892	Chittenden, Miss Caroline E.	"			Hawaii
1883-92	Cole, Rev. J. T.	Japan	1871	Gulick, Mrs. O. H.	"
1892	Crane, Rev. H. A.	India	1856	Hallam, Rev. E. C. B.	India
1892	Crane, Mrs. H. A.	"	1866	Hallam, Mrs. E. C. B.	India
1886-98	Crosby, Miss E. T.	Micronesia	1893	Hart, Edgerton H., M.D.	China
1878-79	Cushing, Rev. C. W.	Italy	1884-92	Inglis, Rev. T. E.	India
1887	Day, Mrs. D. A.	Africa	1884-92	Inglis, Mrs. T. E.	"
1873	Downie, Rev. David.	India	1890	Kay, Miss Lydia J.	China
1873	Downie, Mrs. David.	"	1881	Kingsbury, Rev. F. L., M.D.	Bulgaria
1876-90	Dowsley, Mrs. A.	India	1892	Knight, W. Percy.	China
1892	Dudley, Rev. T. P.	India	1890	Knight, Mrs. W. Percy.	"
1892	Dudley, Mrs. T. P.	"	1883	Ladd, Mrs. E. H.	Colombia
			1879	Leitch, Miss Margaret W.	Ceylon

YEARS OF SERVICE.	NAME.	FIELD.	YEARS OF SERVICE.	NAME.	FIELD.
1869	McLaurin, Rev. John.	China	1873	Rouse, Mrs. George H.	India
1869	McLaurin, Mrs. John.	"	1873	Shattuck, Miss Corinna.	Turkey
1885-95	Merritt, C. P. W., M.D.	"	1892	Snodgrass, Miss Mary A.	China
1885-95	Merritt, Mrs. C. P. W.	"	1879	Stone, Rev. Geo. I.	India
1892	Miller, Rev. F. S.	Korea	1879	Stone, Mrs. Geo. I.	"
1892	Miller, Mrs. F. S.	"	1868-73	Thayer, Rev. C. C., M.D.	Turkey
1884-99	Monroe, Rev. D. C.	India	1868-73	Thayer, Mrs. C. C.	"
1888	Munro, Miss Jessie K.	Japan	1869-72	Thompson, Miss Mary A.	China
1892	Palmer, Miss Mary M.	"	1891	Vinton, Rev. C. C., M.D.	Korea
1858	Paton, Rev. John G.	New Hebrides	1891	Vinton, Mrs. C. C.	"
1878-80	Priest, Miss Mary.	Japan	1890	Webb, Miss Mary G.	Turkey
1869	Riggs, Rev. Edward.	Turkey	—	Whytock, Rev. Peter.	Africa
1891	Riggs, Miss Mary E.	China	1882	Winn, Miss Mary L.	Japan
1879	Roberts, Mrs. W. H.	Burma	1882	Worley, Rev. J. H.	China
1889-98	Rogers, Miss Martha.	India	1882	Worley, Mrs. J. H.	"
1900	Roberbangh, Miss Lillie M.	Japan	1894	Worrall, H. R. L., M.D.	Arabia
1861	Rouse, Rev. George H.	India			

SUMMARY.—By Countries: Africa, 2; Arabia, 1; Bulgaria, 1; Burma, 1; Ceylon, 1; China, 20; Colombia, 1; Hawaii, 2; India, 26; Italy, 1; Japan, 11; Korea, 5; Malaysia, 1; Mexico, 4; Micronesia, 2; New Hebrides, 1; Syria, 1; Turkey, 5.

By Societies: American Board, 18; American Baptist Missionary Union, 10; Canada Baptist, 2; China Inland Mission, 4; Canada Methodist, 2; English Baptist, 2; Established Church Scotland, 1; Free Baptist, 2; German Reformed, 1; Lutheran, 1; Methodist Episcopal, 19; Presbyterian, North, 12; Presbyterian, South, 3; Reformed, Dutch, 2; Regions Beyond Missionary Society, 3.

At different sessions several of the veterans in the mission fields gave accounts of their varied experiences. Among these were Rev. E. C. B. Hallam, who went to India in 1856; Rev. John McLaurin who went to the same field in 1869; Rev. Edward Riggs, who went to Turkey in 1869; Rev. C. C. Baldwin, who was in China from 1847 to 1895; Rev. David Downie, who went in 1873 to the Telugus, then called the Lone Star Mission, but which now has four mission stations. Among prominent women in attendance were Miss Corinna Shattuck of Turkey, Miss Mary Pierson Eddy, M. D., of Syria, and Miss Hays of Mexico.

Miss Shattuck at the time of the late Armenian massacres, held back an angry Turkish mob in Armenia, and prevented them from destroying the mission buildings. Dr. Eddy was the first woman physician whom the Sultan of Turkey allowed to practise medicine in his realm.

Among the most popular meetings was that given to the consideration of the work of the Young Men's Christian Association throughout the world. Among the speakers, Rev. Dr. Gulick of Hawaii said that during the last twenty months thousands of young men from America had been in Honolulu on their way to Manila, and had been welcomed by the Y. M. C. A. He spoke of the work of the Christian Endeavorers, and especially of the Japanese branch there. Dr. Merritt spoke of the far-reaching work that the translation of "In His Steps" had wrought among the students of a theological seminary in North China. Mr. Bostwick told of a "Society for Mutual Improvement," which was started some years ago in Tientsin, China, now merged into a Y. M. C. A., and which, after a secretary had been sent out to them, received a gift of \$10,000 from a lady for the erection of a building.

Rev. Dr. Gring of the Protestant Episcopal Church in Japan,

delivered one of the most eloquent addresses heard before the conference. Rev. T. Whytock, of Africa, gave an interesting talk on work on the Kongo. He said that eleven years ago the first mission was started when eight missionaries went out, now there are seven stations 100 miles apart and nearly 70 workers. He told many interesting incidents, and spoke of the change that had come over the cannibals in these regions. Many conditions are changed, and a railroad that now goes to Stanley Pool makes journeys more feasible and the work more accessible.

Dr. A. D. Graybill of Mexico, in giving an account of his work, said in part: There are people who think we ought to make an apology for taking the Gospel to Mexico; that we are infringing on the rights of the priesthood. It is the people who have asserted themselves and have risen *en masse* and declared that the church must be separated from the state; that the people should not be forced to pay tithes, but should give voluntarily. The government built schools and religious liberty was established in 1847. Three hundred years ago the people said: "If you send Bibles we will burn them; if you send missionaries we will imprison them." Now they say: "Send on your Bibles and we will read them; send your missionaries and we will hear them." Not only has the call come from the people, but from the government.

A woman's meeting one afternoon was addressed by a number of women missionaries representing work in China, Japan, Ceylon, Hawaii, India, and Africa.

Rev. Dr. Judson Smith, who was general chairman of the Ecumenical Conference, and is now recuperating at the sanitarium, attended some of the sessions. Mr. Eugene Stock, of London, England, who came expressly to America for the New York conference, spent two days in Clifton Springs as a guest of Dr. Henry Foster of the sanitarium. Mr. Stock was delighted with his American visit; with the picturesqueness and location of Clifton Springs, with the opportunity of having seen one of the country's most famed health institutions, and stated that had he known of the character of the gathering of the International Missionary Union, he would have cancelled engagements and spent the entire week in attendance. Mr. Stock has been for years the editorial secretary of the Church Missionary Society of England, which is one of the oldest missionary societies, having the largest income of any Protestant society in the world. Mr. Stock was invited by the union to give an address, and delivered the masterpiece of historic grouping of the History of the Uganda Mission, which will be found elsewhere in this number of the REVIEW.

The "Apostle of the South Seas," Rev. John G. Paton of the New Hebrides, delivered one of his characteristic addresses, and stirred the audience, as he does all audiences, with the thrilling story of the triumphs of the Gospel, and the grim fact that forty thousand cannibals remain unreached in the South Sea Islands.



## SELECTED ARTICLES.

## CAUSES OF THE TROUBLES IN CHINA.\*

BY REV. W. O. ELTERICH, CHEFOO, CHINA.

Missionary of the American Presbyterian Church, 1889.

For the last three years the province of Shantung has attracted a good deal of attention politically, and in view of the continued disturbed condition of the country, is still drawing considerable notice upon itself.

It is an axiom that wherever Roman Catholics are found in China, there, sooner or later, disturbances are sure to arise. The only parts of this province which have been exempt from disturbances are those sections where there are no Roman Catholics. The troubles that arise through them are due mainly to the agents they employ, and the methods used to carry on their propaganda. Their so-called evangelists are not what we would regard as evangelists, as they do but little, if any, preaching, except to set forth the advantages—and that political rather than spiritual—of becoming members of the Roman Catholic Church.

When they learn that some one has a lawsuit—and these are only too numerous—they hunt up the parties, and decide which to favor. This party is promised help, and a successful issue of his case, on condition that he become a member of the Catholic Church. The foreign priest will back up the case before the native official, and if he refuses, threatens him with the power of his country. This threat is not an empty one, for both Germany and France, especially the latter, have always stood by their Roman Catholic missionaries, and seen that their demands were fulfilled. The expression constantly heard among the people in reference to the Roman Catholic Church is that it uses force. As a consequence, the native officials are filled with disgust, and the parties losing the lawsuit are filled with hatred against those who have helped the other side. Hatred and dissension is everywhere sown by these procedures, and now and then breaks out in open rebellion.

At present there are two Roman Catholic missionary societies working in Shantung—a French, with French and Italian priests, occupying the northern and western part of the province, and a German, occupying the southern and southwestern part. The head of the German mission is Bishop von Außer, said to be a very able man, from one of the most influential families in Germany, and who received special marks of favor from the Emperor of Germany. Thus far the German Catholic mission has been the most aggressive in the province, and has come most in conflict with the people. In the autumn of 1897 two of their missionaries were murdered in the southwestern part of the province by members of the so-called "Big Knife" society. Germany, which had been for some time surveying the east coast of Shantung, and looking for a suitable harbor and coaling station, made this affair an occasion for seizing on Kiao-chow. Thus the German government was brought on the stage of action, and with them a new element of disturbance in the province.

The German Catholic missionaries were delighted with the advent of their countrymen into the province, and realized the immense political power this would give them—a power which they sought in every way to make full use of, and abused not a little. They wanted Germany to take

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\* Condensed from *The Presbyterian Banner*.



full possession of Shantung, but for this Germany was neither ready nor willing. Finding their efforts of pressure on the German officials in Tsing-tan (Kiao-chon) in vain, some of the priests went so far as to place themselves in circumstances as to invite attack, and thus cause riots, on account of which their government would be compelled to interfere. This occurred at least in two instances, one to the north of Tsing-tan, the German port, and the other to the south, toward the city of Ichao. In the latter case the whole district rose in rebellion, and began persecuting the Roman Catholic native Christians, driving them out of their homes. This rioting spread to the neighboring district, where were some out-stations under the care of Presbyterian missionaries at Ichou-fu. The missionaries were placed in imminent danger, and had to be rescued by soldiers. The whole section of that country rose in anarchy, which was only quelled when thousands of soldiers were sent to the disturbed districts. Everywhere native Christians, Protestant and Catholic, were driven out of their homes and deprived of everything, and missionaries were for a time in great danger. Protestant native Christians after a year's time obtained only barely what they had lost, while the Roman Catholics made heavy demands, which were granted without much trouble. In addition to the demands made by the German officials at Tsing-tan, Bishop Auzer went to Chinan-fu, and tried to intimidate the governor to meet his demands, threatening him with German soldiers and cannon, if he did not accede, claiming that the German naval and military forces were at his command.

In view of this and other investigations, whereby the fact was revealed that the Roman Catholics were not without blame in exciting these riots, the German authorities became very loath to take up their cases, and guarded against becoming involved with the Chinese government. By their engineers exploiting the province for mines, and the surveying and laying of railways, serious disturbances were created in the eastern and central portions of the province, which have only recently been settled, but not till after many native troops were sent to the scene of the troubles, and they themselves marched an expedition inland. The disturbing of graves by the laying of the railway, and the belief that the railway embankment would interfere with the running off of the water from their lands during the rainy season, caused thousands of villagers in the districts of Kao-mi and Kiao-chou to band together to resist the Germans at all costs.

These disturbances in the southern and eastern portions of the province have been furthered also not a little by the famine-stricken condition of the people. During the past year there has been but little rain in the province, in some regions none worth speaking of for over a year. In addition to the drought a severe and extensive caterpillar plague raged last summer, destroying what was left. As a consequence, people were rendered desperate, and lawlessness of all kinds prevailed.

#### THE EMPRESS DOWAGER AND THE REFORMERS.

But probably, that which has helped most to engender anti-foreign and anti-Christian feeling, and to foster and increase the disturbances was the *coup* at Peking, by which the Emperor Kwang Su was deposed, and the Empress Dowager took the reins of government. Ugly rumors began to spread through the country to the effect that all foreigners in

China were rebels and were to be killed. This was due to the murder and banishment of the reformers, the friends of the emperor, the governor of Shantung, and other officials who had shown themselves friendly to the missionaries.

The new governor, Yu Hsien, was a bitter anti-foreign Tartar general from Nanking, who before long showed that his purpose was to do all he could to hinder the progress of Christianity in the province, and to bring about the expulsion of the foreigners. This he tried to accomplish through a secret society called "Boxers," "Fists," or "Big Knife" society, who were protected and secretly fostered by him. This society spread through the entire western portion of the province, and the scene of the disturbances now shifted from the southern to the southwestern part of the province. There is a Presbyterian mission station at Chining Chow, and a number of out-stations connected with it. Native Protestant Christians, together with many Roman Catholics, were severely persecuted by the "Boxers," last summer, and in early autumn. Later they began in the southern part of the neighboring province of Chili, and from there extending over the border into northwestern Shantung, and southward until they were frequent about the capital of Shantung.

The American Board has a flourishing work in northwestern Shantung, and their native Christians were deprived of all they had, and driven from their homes, and those of our mission at Chinafu suffered likewise. The Roman Catholics also suffered very severely. The American Board missionaries were seriously endangered, and soldiers had to be sent to their protection. Soldiers were also sent out to quell the riots, but did nothing. A band of Roman Catholics fortified their village against attack, and warded off repeated assaults of the "Boxers." This matter was made a ground of non-interference by the Tsung-li Yamen at Peking, and of reluctance on part of the foreign ministers to make a vigorous demand from the government for a cessation of these disturbances. It was said that the arming of the native Christians incited to lawlessness and riot. One official, who was friendly to foreigners, and who went to the rescue of some missionaries who had been endangered, and succeeded in defeating a band of "Boxers," was reprimanded and degraded for his excessive zeal. It is no wonder that in that same region a few months later, an English missionary was murdered by the "Boxers."

#### THE "BOXERS."

These "Boxers" are a secret society, the members of which go through a drill, in which they invoke certain spirits by incantations, and then beat their bodies with a brick to harden the body until they can endure the pounding by knives without injury. This drill probably originated the popular nickname of "Big Knife" society. They call themselves "The Society of United Boxers," and are supposed to have an incantation consisting of nineteen characters. Those who know eight, can fight ten thousand men, and those acquainted with sixteen or seventeen characters can pull down foreign houses as easily as they can move a tea box. These stories are believed by the ignorant multitude, who are also convinced by being allowed to fire guns at them only a few paces distant. This is usually managed so that no serious consequences follow, but not always. They claim to be patriotic in their aim, their purpose being to preserve the land to the natives, and to drive out all foreigners. Their motto is "Protect the Dynasty. Exterminate the

Aliens!" One can readily see that a band of men with such a purpose, and filled with superstition, believing themselves invulnerable, and able to overcome all enemies, are very dangerous.

Chinese officials are practically all in sympathy with them, and the governor of Shantung secretly fostered them. Affairs finally became so bad, that a forcible demand was made by the ministers of the Tsung-li Yamen that he be removed. The Tsung-li Yamen had to yield, and ordered Yuen Li Kai, who was holding an important position in Korea, to proceed to Shantung, and take Gen. Yu's place. He had 10,000 foreign-drilled native troops with which to put down the disturbances. Much was expected from him, for on his arrival he issued a strong proclamation threatening the "Boxers" with extermination if they did not at once cease their disturbances. He proceeded vigorously to work, and captured some ringleaders, who were executed. He had not accomplished very much, however, when the Rev. S. Brooke, an English missionary, was brutally murdered by the "Boxers."

The foreign ministers at Peking were aroused to more vigorous action. The governor was ordered to arrest the murderers, and after a long and unnecessary delay they were arrested and tried, and several of them have been executed. The real cause of the murder, Governor Yu Hsien, not only escaped scot free, tho charges were brought against him with abundant evidence that he secretly fostered the "Boxers," but he was received with special marks of favor by his imperial mistress, the Empress Dowager, on his arrival in Peking, and in spite of the protests of the foreign ministers, received the appointment of governorship of the province of Shansi. Governor Yuan, too, suddenly lost his ardor in punishing the "Boxers,"—a hint from Peking cooled his zeal. The "Boxers" might prove very useful in carrying out the designs of the Empress Dowager, and hence they were not to be molested too much.

Just before the Chinese New Year, the Empress Dowager planned another *coup*, which was only partially successful; it was the complete abdication of the Emperor Kwang Su. Opposition came in the form of numerous telegrams sent by leading Chinese men from Central and South China, begging that Kwang Su be allowed to continue to reign in spite of his ill-health. The intimate advisers of the Empress Dowager warned her to desist from her step or a rebellion would be precipitated. She had to yield, but ordered the arrest and summary punishment of these loyal, patriotic men, who dared thus to thwart her in her schemes.

In the meantime in Shantung a number of ineffective proclamations were issued. In the prefecture where Mr. Brooke was murdered, the prefect issued a proclamation blaming the native Christians as a cause of all the disturbances. Another method was employed by the governor, and that was to restrain the missionaries from traveling except under military escort, and protection promised only under such circumstances, and demanded also the names and places of native chapels, persons in charge, etc. These demands were made through the American minister at Peking and acceded to by him. The design of the governor was not to stop the disturbances by restraining native evil-doers, but by restraining the missionaries and their converts. The North China *Daily News* commented as follows on these restrictions:

The real object of the Empress Dowager's government is herein clearly displayed. Governor Yuan can not but know that the abandoning of their work in the country by the missionaries will not only check

the propagation of Christianity, but will leave those already enrolled as converts to the brutal mercies of the 'Boxers.' In this way the avowed purpose of the latter, viz., the suppression of Christianity, will be greatly furthered. These restrictions are, of course, in reference to travel, entirely contrary to treaty rights and to any number of imperial proclamations. They might be allowed if the country were really in rebellion, and the government making an honest effort to pacify it. But to make them in deference to a lot of bandits, who are actually encouraged by the authorities, is an insult to all foreigners that the legations should instantly resent."

The missionaries of the Chefoo station made a vigorous protest to the minister against these demands, showing how useless it would be to try to itinerate with a military escort, defeating the very purpose of itineration, and being of no value as a protection. They also pointed out that the information required as to the chapels, natives in charge, etc., would brand these places in the eyes of the people as evil resorts, and the native Christians as lawless evil doers. The missionaries of Tungchou, Hwang-hien, and Wei-hien also protested against the restrictions on travel. The minister made the plea that these restrictions were only temporary, and acceded to in order to prevent the fate of Mr. Brooke being repeated. The protests thus made were strongly indorsed by our able United States consul here at Chefoo, John Fowler, Esq., who has had ten years of experience with Chinese officials. The source of all these troubles undoubtedly lies in Peking, and as long as the conservative and anti-foreign element is in authority, disturbances will continue.

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#### THE EXODUS OF PRIESTS IN FRANCE.\*

There have been during many years past here and there French priests who for one reason or another have abandoned their calling. The celebrated Protestant pastor and senator, E. de Pressensé, who died several years ago, was much interested in these men and did much to help them; but he found the greatest difficulty in this task because of the inferior character of these "demitting" priests. This was not invariably the case, for one of them, Mr. Huet, has for several years been an evangelist in the employ of the McAll Mission, latterly in charge of the mission boat the *Bon-Messenger*.

But the conditions have entirely changed within the past five years. Among the "evading" priests are now some of the brightest minds of the French clergy, and men who occupied posts of importance in the Catholic Church. All that such men need is a helping hand at the start to enable them to take an honorable and independent position in society.

To lend this initial help with the least expense and the most effectual, two *maisons hospitalières* have been opened in or near Paris—temporary asylums where evading priests may find a home, advice, and the initial means of fitting themselves to gain a livelihood. One of these, in Courbevoie, a suburb of Paris, is under the care of Professor Bertrand, well known and thoroughly trusted in this country, where he has represented the causes of the McAll Mission and of the French Protestant Societies. This home is conducted strictly on evangelical lines; no one is admitted who does not give good evidence of a true change of heart; and the pur-

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\* Condensed from *The Watchman*.



pose of the patrons of this home is to fit its inmates for religious work as colporteurs, evangelists, or pastors, according to their ability.

The other *maison hospitalière*, at Sèvres, is under the care of Pastor Bourrier, himself an ex-priest, now pastor of the Reformed (Presbyterian) Church of Sèvres. Its scope is far more wide, and, in a sense, free, than that of Professor Bertrand's "home," since it does not require conversion to evangelical doctrines as a condition of entrance! In fact, the majority of the more intelligent "evading" priests quit their functions not because of a soundly evangelical conversion, but because their consciences revolt at the tenets and the methods of the Church of Rome. As honest men they can no longer exercise their functions, and this revolt becomes the more imperious in proportion as they are in positions of honor, in the line of advancement, and therefore able to appreciate the true spirit and purposes of the church to which they belong. It is mainly men of this stamp who find their first refuge in the "presbytery" of Sèvres, and it is the influence of these men—men like the recently dead and deeply regretted Abbé Philippon; men like the eloquent preacher Abbé Charbonnel, men like the now well-known lawyer, Ferdinand Tarroux, men like the former Vicar-General Stephen, now in this country, and a valued contributor to a contemporary newspaper—it is their influence which is making the "priest movement" a matter of deep concern to the Roman Catholic Church in France. The letters with which such men as these presented their resignation to their bishops, letters printed in the local journals and copied all through the country, have done more than any other one thing to open the eyes of thoughtful Frenchmen to the true influence of the Church of Rome upon the social and religious condition of France.

The organ of the "priest movement" is the *Le Chrétien Français*, founded two or three years ago as a monthly journal, edited by M. Bourrier, and supported by those in the Church of Rome and out of it who hope for the religious renovation of France. It does not profess to be a Protestant paper; not all of the evading priests become Protestants, tho sooner or later the majority of them do. There are, indeed, still exercising their priestly functions, many French priests who, clearly recognizing the errors of their church, and wholly in sympathy with their brethren who have lain down their ministry, still hope—as Luther did—that the reformation will come from within the church. A number of these priests have taken advantage of the asylum offered by the *maison hospitalière* to spend a few weeks or months in reflection and study, attending courses in the Paris University, and then returning to their charges. Such men as these earnestly collaborate in the pages of *Le Chrétien Français*, which from a monthly has now become a weekly paper; and of which the lawyer, M. Tarroux, is now co-editor with Pastor Bourrier.

The last number of this paper for 1899 contained an interesting series of portraits of these demitting priests, with copies of their letters of resignation. In his concluding article M. Bourrier says that within two years one hundred and twenty-five priests have become temporary inmates of his *maison hospitalière*, and are now in various situations. A number of them are preparing for the Protestant ministry, or for a professorship; others have taken up the law, journalism, or literature; still others have gone into business. But, as M. Bourrier says, the visible results are as nothing in comparison with the silent results, not to be



seen by the public, but giving evident symptoms of a coming reformation among the French clergy. He himself, tho now a Protestant pastor, has not ceased to hope that the reformation will come from the very heart of the Catholic Church in France. Certainly the condition of that church to-day offers features of intense interest to all who expect the kingdom to come on earth.

The following letter from M. André Bourrier to his bishop, Mgr. Robert, bishop of Marseilles, dated August, 1895, is just recently given to the public:\*

*Monseigneur*: In sending you my resignation as one of your clergy, I believe it to be my duty to give you the motives which have caused me to make the decision. Age, experience, and, above all, the candid study of the Gospel and of the first centuries of Christianity, have too greatly modified the teachings and the prejudices with which my early ministry was nourished. I see myself compelled to recognize that I was born in a church in which new growths and the interests of men have utterly changed the simplicity of the Gospel. I can not recover in its dogmatic subtleties, nor in a large proportion of its practises and ritual, the beautiful religion of Christ.

You have had cognizance, Monseigneur, of these troubles of conscience which for a number of years have been the torment of my life. You have not forgotten my agonies while I have tried these ten years past to break the bonds, so strong and so tender, which held me fast to all that I had known and loved up to that time. You then demanded from me my adhesion to the declaration of faith of Pius IV., and that I gave you. I submitted myself to the examinations which you were pleased to impose upon me. But I did not at all recover the peace of mind which was promised to me.

You know how to make a man suffer; you know not how to give peace. With loyalty and courage, I forced myself to bend my reason and my will to the demands of the Roman faith. I did everything to persuade myself of the truth of that faith, since the Roman Catholic faith consists, not in believing, but in believing that one must believe. To-day I have been twenty years in the ministry, and during ten of these twenty years I have carried on this debate with myself in such a crisis of conscience. The day has come when I see it is equally impossible and culpable to continue this strife. Moreover, I have suffered enough to recognize that it is even more grievous to trample on one's conscience than on one's heart.

I make my exit from the Roman Church, not by the door of skepticism or of unbelief, but by reason of my faith in Jesus Christ, the *only* Savior and *exclusive* Mediator (Acts iv: 12; I Timothy ii: 5).

In your church you have multiplied saviors and have admitted means of salvation the most diverse, and indeed the most fantastical, according to the fashion of the hour. The success and popularity of these exhibitions have completely perverted the principal truths of the Christian faith—the Incarnation and Redemption. But I find in the Roman Church no longer the Gospel which has been revealed, that which the Apostles preached, and which I ought to prefer to every other gospel, even were it brought to me by an angel from heaven. (Gal. i: 8.)

If I could find again that Gospel in Romanism, I would not give up a position which assures me of worldly honors, with the material advantages of a life at once easy and agreeable. If I did not believe as I do, I might try, like so many others, to reconcile the exercise of my ministry with a conscience fortified by the subtleties of casuistry, and I would not expose myself to the injuries and enmities which, it may be, will be the consequence of the sincerity of my faith. But I believe it is better to say, with Saint Paul, "What things were gain to me, those I counted loss for Christ." (Phil. iii: 7.)

To sum up all, I am convinced that the Gospel alone will save modern society; convinced that the Roman Church can not, without abjuring itself, place the Gospel in the hands of the people; convinced that the Catechism does not compensate for the loss of the Gospel. Such, Monseigneur, are the motives of the decision which I make this day in the full enjoyment both of my reason and of my liberty. Faithful to my vocation, I shall consecrate the remainder of my life to the service of God, only too happy to be permitted henceforth to preach my Savior, with fidelity to his Word, and set free from the fear of men. I declare to you that I shall publish this letter hereafter in case I shall deem it necessary to furnish my friends with this frank explanation of my conduct.

Accept, Monseigneur, the assurance of my respectful regards, with which I have the honor to be

Your servant and brother in Jesus Christ.

A. BOURRIER, Pastor.

\* From the *Outlook*.

## EDITORIALS.

## Troubles in China.

The condition of things in China, as we write, is quite without any precedent in history. It reminds us of the Taiping rebellion, only there is no "Chinese Gordon" to control it. The anti-foreign element is in organized revolt, not only against foreign residents, but against the home government, with its restraints, and the whole matter assumes the form of a semi-religious and semi-insane movement, one of the most difficult to manage, because superstition, fanaticism, and vindictive passion unite to incite to a sort of madness, which has neither discrimination nor bounds.

Meanwhile the large body of foreign residents and missionaries, not even excepting the legations representing foreign governments, together with the native Christians and others, who may seem to the "Boxers" and their supporters, allied with the foreigners, are in imminent danger of life. So imperfect are the present means of communication and information, that it is impossible to ascertain just what is fact and what is rumor, and conjecture takes the place of trustworthy and well-ascertained truth. The German Ambassador has been murdered and perhaps other foreigners have shared his fate. It is rumored that Prince Tuan, a bitterly anti-foreign member of the royal family, has allied himself with the "Boxers," has usurped authority, and has compelled the Emperor and Empress Dowager to drink poison.

These seem to be the death throes of China as a great anti-Christian nation. The uprising, has been gathering force for many years, and is stirring China as a whole as nothing has ever done before. The people who seemed almost to have no national feeling, have suddenly risen to expel the foreigners, and,

while the outbreak is still mostly confined to Northeastern China, there is danger of its spreading all over the empire.

It is something unprecedented for all the great powers of the world — England, United States, Russia, Germany, Japan, France and Italy — to unite against one country in order to protect their interests and bring her to terms. The outcome will doubtless be enforced order in China with gradually increasing opportunity to preach the Gospel and bring in the things which pertain to Western civilization. Between now and then, however, there may be awful scenes of bloodshed and trials for missionaries and Chinese Christians.

Never, perhaps, in the whole history of missions, has there been any instance of the exposure of a large body of missionaries in any one land to such personal peril. They are hemmed in, surrounded by rash and resolute foes, and no available help is at hand. The nearest resemblance to this present emergency, is perhaps found in the famous Indian Mutiny of 1857. Oftentimes foreign missionaries have been expelled, or persecuted, or even massacred, but never before surrounded in such numbers by implacable foes, in great organized and armed bands, and with little human chance of escape. No deaths of missionaries have been positively reported and confirmed since that of Mr. Norman, but members of the various missions laboring in Shantung and Chili provinces are in imminent danger and their only hope is in God. Many are reported safe in undisturbed cities, in ports, or as having left the country, but some of the noblest heroes and heroines of the missionary army are still in places of danger. It is a time for prayer as the only adequate resort.

### The Cost of Missionary Triumphs.

A very curious fact is the coincidence between the time of this outbreak and the close of the Ecumenical Conference in New York. Scarcely had the greatest missionary gathering of Christian history closed with all its glorious review of the past and equally glorious outlook for the future, when the most gigantic outbreak of all history against missions occurred in the greatest of Oriental empires, and with a threatening of the most disastrous and terrible results.

Those who believe in God's superintending Providence, can not but ask whether He is behind all this awful confusion and chaos, with a Divine purpose which He is working out. It is perhaps too soon to announce any judgment on His designs, and all we can do is to wait in silence before Him and ask to be taught. But some things are already apparent.

First of all, missionary triumphs are not to be purchased without cost. Victory over sin and Satan has always been dearly bought. It required the sacrifice of God's own Son to lay the foundations of the Church of the Redeemed, and every stage of subsequent growth has been attended with sacrifice. We must not count even life dear if we are to follow our Master in the sharing of His suffering and triumph. Is not God asking us how far we are ready to prosecute missions at the peril of life, and literally take up our cross in treading in our Master's footsteps?

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### The Church and The World.

Again we are compelled to contrast the methods and spirit of the world and the methods and spirit of the Church. At this very time Great Britain has been waging a most costly war in South Africa. Few wars of modern times have

been more disastrous, both in the number of lives sacrificed and the amount of money expended within a given time. Britishers do not withdraw from the conflict and denounce further prosecution of the war, nor will they be likely to abstain from other and similar conflicts because of the fearful cost. Other soldiers are ready to step into the places of those who have fallen, and millions of pounds sterling will continue to be furnished to prosecute the campaign. Yet, no sooner do a few missionaries fall in China, and in time of utter revolution and anarchy, than some are ready to denounce missions, and not a few of God's professed people lose heart and would recall the laborers from the field and actually abandon the attempt to push the conquests of the Cross! We are told, and we are surprised at the sources whence some such suggestions come, that we have no right to force the Christian faith on a reluctant people. It is not only wrong but shameful for any disciple of Christ to advocate a cessation of missionary enterprise because of resistance to missionary effort. Where would Britain and the United States have been had our remote ancestors on the British Isles been left to their own paganism!

Where is the heroism of missions? Are we to applaud the patriotism that pushes forward to take the place of dead and dying soldiery, and fill up decimated ranks, and man new vessels of war where great naval ships sink with all on board, and then timidly retire from the conflict of the ages because lives are lost in God's war? And shall we lose sight of the immense difference in result between the two conflicts? Many human wars are wars of aggression, waged for the sake of territory, expansion, enrichment, or

even the fame of new conquests. This Divine war has no casual advantage in view; its sole purpose is the uplifting and salvation of man. While we compare the costs, let us not forget the contrast of what is secured. A price paid must never be considered apart from the values purchased.

### Industrial Missions.

The experiment of the Nyassa Industrial Mission in Africa we have been watching with much interest, especially as no little doubt was expressed as to its feasibility and ultimate success. We know the president and main supporters of this work, and have, therefore, felt a personal as well as general solicitude as to the issue of it. Mr. B. I. Greenwood, of London, writes that while the industrial feature characterizes the work, "the financial and temporal is always subordinate to the spiritual," and he adds that "experience has shown that the agricultural work of the mission, instead of being in any way a hindrance to the proclamation of the Gospel, has, on the contrary, been a considerable assistance in every way both to the natives and to the missionaries themselves."

The coffee crop of 1899 has quite realized all expectations. Likubula yielded fifteen tons and Cholo over twenty. The price this coffee commanded will pay all outstanding liabilities of the mission, and the loans negotiated in earlier days of the inception of the work. The mission now looks forward to a period of healthy growth, free from the pecuniary burdens of its past years. But more than this, the official announcement is full of hope:

We may fairly claim that the principle of self-supporting missionary work on the industrial system is now realized. This year our

plantations have not only met all their own working expenses and sustained the missionaries laboring on them also, but there has even been sufficient to pay off the deficiencies of former years, so that we may safely say that, except in an unusually disastrous season, our present stations will at least pay their own way. And this has not been accomplished by subordinating the spiritual work to the industrial. On the contrary, our brethren and sisters toiling in the field will testify that they have found the industrial work help the spiritual by bringing large numbers of the natives within the sound and influence of the Gospel, and opening a way to their hearts for the missionary and his message. We say all this confidently, and yet without a single word of boasting, for any success attained has been the direct gift of God in answer to humble prayer, and we call upon our own hearts to ascribe all thanks alone to Him, and ask our friends to join with us in doing so.

While those at home have had their minds full of plans for an early extension of the mission, God has been turning Mr. Deeth's thoughts in the same direction. In a recent letter he writes that, impressed with the idea that we should soon be led to *strike out into regions at present unerangelized*, he had already taken steps to secure a block of land on the river Shire, at Makwira's (the village of the chief Makwira, who lately sent his son to school at Cholo), which he thought would be likely to serve as a sort of pivot point between the head station at Cholo and the *new stations* they might be led to occupy. Cholo is about forty miles from Blantyre. Mrs. Deeth was the first white woman ever seen there.

### An Opportunity.

The Indian National Council of the Y. M. C. A. have asked that THE MISSIONARY REVIEW OF THE WORLD may be donated to the reading-room of each association.



There is a strong and united effort to strengthen the missionary department of the Student Movement, and seven universities of England, Canada, and the United States are asked to give a small library of fourteen select volumes to each of the seven largest student centers in India and Ceylon.

There is, however, a very strong desire that each of the thirty-five college Y. M. C. A. bodies in India and Ceylon should have THE MISSIONARY REVIEW, which would thus reach over sixteen hundred students. The major part of India's evangelization must be done by the Christian young men of India, and of these young men, the educated Christian students must, of course, be the leaders.

The editors and publishers feel strongly that this would be a very fruitful field for THE REVIEW. And we feel equally persuaded that if our readers will consider, they will gladly furnish the money whereby at cost, copies of THE REVIEW may be sent to these thirty-five associations free. The publishers offer to send 500 copies to various parts of the world, at a normal cost of \$1.50 per copy, including postage, if friends of missions will furnish the funds to pay this nominal price of production. The editors heartily approve the plan, and ask their readers to assist in this benevolent work. Any subscriptions to this fund may be sent to the editors or the publishers, being so designated by the donors.

The new building of the Metropolitan Tabernacle in London nears completion. Pastor Spurgeon has made announcement to the effect that, altho nearly £4,000 are still required, the committee had seen its way to pass the following resolution: "Believing that in answer to prayer the Lord will send us the total amount required to reopen

the Tabernacle absolutely free of debt, we agree that the opening day be September 20th, this being the anniversary of the pastor's birthday." It is probable, however, that the opening services will begin on the 19th of September. The friends of this great church and its grand combination of philanthropic, educational, and evangelistic work, will feel much gratification at the prosperous and prompt rebuilding of the hallowed structure, and will feel much joy at the manifest and manifold blessing of God upon the work. It is hoped they will join the pastor in prayer, not only for the entire removal of all debt before the 19th of September, but most of all, for a great harvest of souls. If the entrance into the new building is the signal for a great outpouring from the presence of the Lord, the cup of blessing will overflow. It is hoped that friends of the work will give aid toward the new building, and we call attention to the matter in this REVIEW, for the Tabernacle has always been a great center of world-wide missions, at home and abroad.

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### An Opportunity in France.

A rare opportunity of doing good presents itself just now in Marseilles. M. Lortsch, formerly in Nimes, has been called to Marseilles to take charge of the Free Church. He is a fine man, of evangelical and spiritual character. The church, however, is poor, and through having struggled against difficulties to maintain a pure Gospel standard, is likely to have to meet an annual deficit of 2,500 francs, or about \$500. The church is doing its best, but as it gathers recruits only among the poor working classes, it is properly mission ground, and needs outside help. At last Easter *eighteen new members* were received, which is a sign of vigorous and healthy growth. The general budget of the church covers about \$1,100, but they can raise among themselves not more than \$600, and we earnestly commend this needy and most deserving church and pastor to the sympathy and aid of the friends of pure faith in France. We shall gladly send on any gifts without cost of exchange to donors, \*



## RECENT BOOKS ON MISSIONS AND MISSION LANDS.

**WHILE SEWING SANDALS.** *Tales of a Telegu Pariah Tribe.* By Emma Rauschenbusch-Clough. Ph.D. Illustrated. 12mo. \$1.50. Fleming H. Revell Co.

As all eyes have been turned toward famine-stricken India, any book, giving us an insight into Indian life, and the Indian point of view, must be of special interest.

Mrs. Clough's book deals with legends and anecdotes gathered from the Pariah tribe of Madigas in Southern India. Some twenty years ago, ten thousand Madigas turned to Christianity in one year. Sixty thousand Madigas are to-day counted as Christians. We are told that the movement toward Christianity antedated the advent of the missionary, and was due to dissatisfaction with the old cults. But the transition from the old religions to Christianity did not take place without great suffering.

The converts often suffered the loss of all things that they might win Christ. When, however, one able man would become a Christian, the strong tribal instinct tended to draw other members of his family into sympathy with the new religion. Striking incidents of God's direct intervention are mentioned.

Of pathetic interest is the chapter on the great famine of 1876-78.

Those who were children during those years were many of them stunted in growth, and some had a look of premature age on their faces. Cattle died of thirst and hunger, and the Madigas found an occasional meal by picking the morsel of meat off the bones of starved animals. The red fruit of the cactus became desirable food.

To those who are hoping for a great religious awakening as the result of the present famine, the writer's views will be of value.

The distress of those two years—the pangs of starvation, and the ravages of pestilence—undoubtedly

made many a soul turn to that great and merciful God, of whom the missionary and his assistants preached not only in words but in deeds. But while the famine was one of the conditions which favored a mass movement toward Christianity among the Madigas, it was not a normal healthful condition. I believe the movement toward Christianity would have taken place in the same proportion, if there had not been a famine. The famine ushered in suddenly the second period in the history of the Ongole mission. Abruptness is inimical to the principle of growth in the moral and spiritual, as well as in the natural world.

**SURVEY OF THE CHRISTIAN STUDENT MOVEMENTS OF THE WORLD.** John R. Mott. Pamphlet. World's Christian Student Federation, New York.

This is the official report (for 1898) of all the Christian Student movements in affiliation with the World's Student Christian Federation. An examination of the report shows unmistakably that God is working through this movement to awaken the students of all lands. For so young an organization the results are marvelous.

**IZILDA: A STORY OF BRAZIL.** Annie M. Barns. 12mo. \$1.25. Presbyterian Committee of Publication, Richmond, Va.

As a Sunday-school book, or one for mission libraries, this will be welcomed. It will interest the reader in the country and scenes which it pictures, but can not be commended for its literary style. South America is very much neglected in literature, as it is in missions, and a book descriptive of missionary life there should be welcomed for that reason.

We have a copy of a booklet containing the proceedings of the conference on missions to the Jews, held at Exeter Hall, November 23-24, 1899, and published by the London Society for Promoting Christianity among the Jews. It is a very valuable pamphlet of little more than 100 pages, containing, however, nearly thirty addresses covering all the phases of the Jewish question, and by some of the best qualified men of Britain.

## GENERAL MISSIONARY INTELLIGENCE.

## AMERICA.

**New Recruits** Since December of last year no less than 88 Student Volunteers have sailed from this country bound for the foreign field. Of these 22 have been assigned to China, 16 to Africa, 11 to Japan, 8 to India, 6 to South America, etc. There are 12 young men in Vanderbilt University who are pledged to foreign missionary work.

**Good Reading** During the year ending March 31, 1900, the Seaman's Friend Society has sent out 318 loan libraries, of which 131 were new, and 187 were refitted and reshipped. The total number of volumes in these libraries is 12,674, and of new volumes 5,633, available during the year to 4,979 seamen. The whole number of new libraries sent out is 10,717 and the reshipments of the same, 12,672, making in the aggregate, 23,389. The number of volumes in these libraries, 582,727, has been accessible by first shipment and reshipment to 412,115 men. The number of libraries placed on United States naval vessels and in United States hospitals up to date is 1,038, containing 39,006 volumes, and these have been accessible to 125,185 men. In the stations of the United States Life Saving Service are 160 libraries containing 6,250 volumes, accessible to 1,308 keepers and surfmen.

**The Great Work of Booker Washington.** Beginning in 1881, with absolutely no property, the Tuskegee Institute now owns 2,500 acres of land. Of this amount about 700 acres are this year under cultivation. There are upon the school grounds 48 buildings, and of these

all except 4 have been wholly erected by the labor of the students. Students and their instructors have done the work, from the drawing of the plans and making of the bricks to the putting in of the electric fixtures. There are 50 wagons and buggies and 600 head of live stock. The total value of the real and personal property is \$300,000. If we add to this the endowment fund of \$165,000, the total property is \$465,000, and if we add the value of the 25,000 acres of public land recently granted to this institution by Congress, the total property is \$590,000. The students earn by work at their trades and other industries about \$56,000 a year. The total annual expenditure for carrying on this work is about \$90,000. Beginning with 30 students, the number has grown until there are 1,000 and more from 24 States, Africa, Jamaica, Cuba, Puerto Rico, and other foreign countries. In all departments, industrial, academic, and religious, there are 88 officers and teachers, making a total population on the grounds of about 1,200.

**Christian and Missionary Alliance.** According to the last annual report this society had last year an income of \$160,000; is doing work in 12 countries (such as South America, the West Indies, Africa, Palestine, India, China, Japan, etc.); sustains 250 American missionaries and 200 native workers, and has gathered about 1,200 native Christians (adherents).

**The Southern Baptist Convention.**—This body has representatives in these 6 countries: China, Japan, Africa, Italy, Mexico, Brazil; sustains a force of 94 missionaries, male and female, 29 ordained natives, and 104 unordained; and

has a membership of 6,537, of whom 1,341 were baptized last year.

**Baptist Missionary Union.** This organization supports 6 missions, with 472 missionaries, and 1,256 native preachers. The following table presents other facts to the eye:

DATE.	COUNTRY	CHURCHES.	MEMBERS
1813.....	Burma.....	685.....	37,939
1840.....	India.....	113.....	53,423
1841.....	Assam.....	69.....	6,243
1843.....	China.....	23.....	2,996
1872.....	Japan.....	25.....	1,885
1878.....	Africa.....	8.....	2,530
		928	105,216

**Methodists and Missions.** The Methodist Episcopal Missionary Committee has made the following appropriations for foreign missions of the coming year: For Germany, \$36,918; Switzerland, \$7,390; Norway, \$12,487; Sweden, \$16,436; Denmark, \$7,490; Russia, \$5,200; Bulgaria, \$8,868; Italy, \$41,122; South America, \$76,337; Mexico, \$49,742; Liberia, West Africa, \$9,855; Kongo Mission, Africa, \$15,013; China, \$119,376; Japan, \$49,739; Korea, \$16,911; India, \$144,241; Malaysia, \$10,500; Philippine Islands, \$2,000; total, \$629,625. It is interesting to note the fields where our Methodist brethren are expending their missionary funds, and the proportionate importance they attach to the various fields as indicated by the relative amount of the appropriations.

**Presbyterians and Missions.** The missionary force under the care of the Foreign Board is: 117 principal stations, 1,172 out-stations; American missionaries, 233 ordained ministers, 46 physicians, 13 lay, 253 married women, 149 single women, 26 female physicians; total, 720. Native missionaries, 170 ordained ministers, 398 licentiates, 1,133 other workers; total, 1,701. Organized churches, 626; communi-

cants, 37,820; added during the year, 4,442; students for the ministry, 66; schools, 702; number of pupils, 23,929; Sabbath-school scholars, 26,611; printing establishments, 8; pages of religious matter published, 65,691,322; hospitals, 35; dispensaries, 47; patients receiving treatment, 321,836. The Board of Home Missions reported to the last General Assembly 1,380 missionaries, laboring in 38 states. There were also 347 missionary teachers engaged in 121 schools. The work is cosmopolitan in the number of nationalities which it reaches—American, Armenian, Bohemian, Danish, Dutch, French, German, Italian, Mexican, Norwegian, Spanish, Swedish, besides various tribes of Indians. The Freedmen's Board has under its care 199 ministers, 339 churches and missions, 19,588 communicants, of whom 1,841 were added on examination last year; 324 Sabbath-schools, with 19,582 scholars, 64 day-schools with 231 teachers and 9,132 pupils.

#### EUROPE.

**A New Crusade.** Archbishop Ireland, of St Paul, has written an important letter to the Duke of Norfolk, president of the Catholic Union of Great Britain, urging a united Roman Catholic propaganda on the part of all the Anglo-Saxon faithful.

**A Hundred Years Ago.** The report of the L. M. S. for 1800 consists of seventeen pages, and is well worth perusal at the present day, not only on account of its contents, but also as an expression of the views and sentiments of our fathers, and of the way in which they dealt with the difficult problems of their time. The report begins with a reference to the enforced withdrawal from Otaheite of the larger part of the company of missionaries who had

been settled there two years earlier, and also to the retirement of Mr. Crook from the Marquesas Islands. Then follows a reference to the capture of the *Duff* by a French privateer, and a statement that the missionaries who were in her had reached England, and that many of them had decided to retire from the society. Thus the South Sea Mission, which had been the first great enterprise of the society, and had begun with such bright hopes, had been almost wrecked.

The directors were next able to give the cheering intelligence that the mission to South Africa was at length an accomplished fact. Vanderkemp, Kicherer, Edmonds, and Edwards had reached the Cape. They had been a means of blessing to the convicts on the way, had been most kindly received in Cape Town, and a South African Missionary Society had been formed to help their work. In the words of the report: "The South African Mission is a subject which the directors refer to with the most lively pleasure and the most ardent gratitude. Its utility commenced at its embarkation, increased in its progress to the Cape of Good Hope, and has continued to the date of the last letters."

A second mission to Africa—to the Fulah country, on the West Coast—had been commenced, in conjunction with the Edinburgh and Glasgow Missionary Societies, but had collapsed at its inception through the deadly action of disease.

The only other missions of the society were in India and in North America, in each of which there was but a solitary missionary.

Such was the very modest record of a year's work, which the directors of a hundred years ago had to present to the constituents of the society. No results could be reported; only bare commencements

had been made; and in connection with the most important effort the society had yet put forth there was great and painful disappointment. Yet the most interesting and suggestive feature of the whole document is the spirit of hopeful courage and of earnest purpose which breathes through it. Already arrangements had been made with the owners and master of a trading vessel, the *Royal Admiral*, to send a fresh contingent of thirty missionaries to the South Seas. The failure of the Foulah Mission was made the reason for giving men a special training in Arabic, in the hope of being able to reach the Mohammedans in the interior of Western Africa. Six or eight additional missionaries were to be sent to reinforce the mission in South Africa. A mission was to be commenced in the Sandwich Islands. "Affecting representations" having been made to the directors "of the deplorable state of the inhabitants in the province of Canada, as to their ignorance and profligacy, arising from the almost total want of religious instruction," it had been decided to send two missionaries to Quebec. The spiritual darkness and ignorance of France, as the result of the spread of infidelity, had appealed very powerfully to the sympathy of members of the board, and an edition of the New Testament in French had been prepared for free distribution. Direct communication being impossible, in consequence of the war between the two countries, the good offices of friends in Holland had been secured for the distribution of the books. Finally, after long and vigorous discussion of the matter, the board had come to the conclusion that the men who were to be sent out for the evangelization of the heathen ought to have some special training and preparation for their



great work, and it had been decided to spend no less than £500 per annum out of the scanty income of the society in securing this important object. Thus, at the very outset of actual work, the direction of the society was characterized by an alertness, an enterprise, a breadth of view, and a soundness of judgment which were very remarkable, and augured well for the future.

A hundred years have passed since then, and how amazing is the change which has taken place during the intervening period. The review of the field to-day is the review of a great, organized, and successful enterprise, in which many agencies, wholly undreamed of by the men of a hundred years ago, are powerfully at work, and results have already been gained, the extent of which, both direct and indirect, it is impossible fully to estimate.—*Chronicles of the London Missionary Society.*

**South African War vs. Missions.** Perhaps we ought not to be surprised, but nevertheless the fact is sufficiently distressing, that the demands made upon the public for the war, and the famine and other things, have had this year a very adverse influence on the funds of many of the missionary societies. Even the greatest of them all—the Church Missionary Society—has, to meet current expenses, been obliged to draw largely on the extraordinary resources provided at its centenary. The Bible Society is £20,000 behind. The Irish Church Mission has been called on to meet an expenditure of £21,000 with an income of £12,000. And the London Missionary Society has been almost equally unfortunate. Its account at the 31st of March showed a deficit of £17,000.—*Free Church Monthly.*

**Salvation Army Work.** The work of the Salvation Army in the past year is reviewed in *All the World*, for May: 14,713 officers, maintained by the Army, and 54,111 local officers, who maintain themselves, are now directing the work carried on in 47 countries and colonies. Preaching is carried on in the open air and in theaters and music-halls, in addition to 6,000 buildings regularly used for the services. Besides the mission to the "submerged tenth," there are missions to the Zulus, the Kafirs and other native tribes of South Africa, the Hindu low castes of India, the Buddhists of Japan and Ceylon, the Mohammedans of Java, the Maoris of New Zealand, the Chinese of San Francisco and other similar native races. Then there is the Naval and Military League for the soldiers and sailors of different nations, which has its representatives in some 170 battalions and batteries and 150 ships of war. The social scheme includes a multitude of uplifting agencies. Interesting details are given of the work in various countries. Eight years ago the officers were forbidden by the authorities to say "Hallelujah" in the streets of Berlin; to-day the Army meets nightly in 20 halls in the city. A cultured woman who came to London to learn the duties of a cadet, started a work in Finland that is now represented by 47 corps, slum posts, rescue and social agencies.

**Work of Sailors.** The British Deep-Sea Mission, which for many years has done a noble work among the fishermen of Newfoundland and elsewhere, lately held its annual meeting. It was announced that a munificent gift had been received from an anonymous donor, a splendid new hospital steam traw-



ler, costing \$50,000. The mission fleet now consists of 15 vessels, with 6 doctors aboard, and its sphere of operations includes the North Sea, the Channel, and West Coast fisheries, and the fishing grounds off Labrador. Forty-five tons of literature were distributed in 1898; 11,085 patients were treated in the North Sea, and 2,435 in Labrador; 16,411 missionary visits were made, and 3,260 services were held at sea.

**The London Jews' Society.** The society begins the year with 49 stations, 184 agents (including 24 ordained missionaries), 56 lay and medical missionaries, 52 school teachers, and 52 Scripture readers, colporteurs, and other lay agents. Of this number 83 are Christian Israelites. There was received for the general fund £38,150, the largest amount during the past decade. By a donation of £1,400 from the family of the late Mr. Richard Cadbury, erection and furnishing of a fourth ward in the Jerusalem Hospital is made possible.

**China Inland Mission.** The income of this organization last year in London amounted to £43,280; and in China, America, and Australia, to £9,916. The number of baptisms in the stations in China was 1,194, an increase of 30 over the previous year, bringing the total to 12,956 since the work of the mission began. Of the 811 missionaries, 752 are on active service, 30 are on the home staff and not designated to stations, and 29 are students in China. There went out of new workers during the year 19 men and 30 women, and 46 missionaries returned from furlough; so that there were 95 arrivals in China during 1899.

**British Syrian Mission.**—In addition to a fine institution in Beirut

for training native girls as Christian teachers, etc., this society has 52 schools scattered through the country, with a staff of 20 English women missionaries and 128 native helpers—teachers, Bible-women, and Scripture readers.

**English Presbyterian Missions.** The work of this church includes: Amoy, 65 stations, 117 native agents; Swatow, 52 stations, 56 native agents; Formosa, 55 stations, 31 native agents; Singapore, 8 stations, 19 native agents; India, where dispensary patients in one year represent 500 villages; and among Jews in London as well as Syria. In the 9 hospitals, some 40,000 of those who seek bodily healing, hear of the Great Physician. The special aim in China is to raise a Chinese church which shall be self-governed, self-supporting, and self-propagating. Already Chinese Christians have become missionaries to others. Amoy, in this respect, took the lead years ago; then Formosa commenced work in the Pescadores; and Swatow has now missions in the islands of Namoa and Hai-sua. The cost of these three last-mentioned forward movements is borne by the native churches. Native Chinese agents of the mission outnumber the European staff by nearly 3 to 1. Last year there were 6,703 communicants in mission churches, as compared with 1,927 in the year 1876.—*London Christian*.

**Honor to Count Zinzendorf.** Of late the German religious press has been dwelling at length upon the career and achievements of this man of truly apostolic gifts and spirit, the 200th anniversary of whose birth occurred May 26th, and the event was fitly celebrated at Herrnhut, June 7th to 9th,

most of the German Protestant missionary societies uniting for the occasion. *The Moravian*, published at Bethlehem and Nazareth, Penn., issued a Zinzendorf number May 30th, which was overflowing with excellent biographical matter.

**Gustavus Adolphus Society.** This German organization has for its chief aim to provide for the spiri-

tual wants of scattered Protestants, living in districts that are predominantly Roman Catholic, by supporting pastors, erecting churches, parsonages, etc. According to the last annual report, the total income during the past 12 months was 2,466,920 marks, compared with 2,507,549 marks of the preceding year. The 45 territorial associations constituting the society have invested funds to the value of 5,252,567 marks, and the income from bequests was 446,828 marks. During this year the association completed 35 churches, 13 parsonages, 8 schools, and began the erection of 29 churches, 8 parsonages, and 2 schools.

**Siberian Exile Abolished.** *The Official Messenger*, St. Petersburg, July 3, publishes an imperial ukase, providing in a large measure for the abolition of banishment to Siberia. In May, 1899, the Czar commissioned the Minister of Justice to draw up a law abolishing such banishment. The minister's draft, as finally sanctioned by the Council of the Empire, has now been signed by the Czar, and the law is now gazetted.

#### ASIA.

**Famine Relief.** In addition to the vast sums expended by the Indian Government in the effort to rescue millions from starvation, it is pleasant to note as a blessed sign of the times, that in

far-off Britain and America, not far from \$3,000,000 have already been contributed for the same object.

**The Work of Ramabai.** More and more this gifted and saintly woman is playing

the angel of mercy to a certain class of her countrywomen, through her 3 schools, Mukte Sadan, Krepu Sadan, and Sharada Sadan, in which 750 famine girls are housed and taught, with 16 paid teachers, and 85 other assistants. Of the number 350 are widows, deserted wives, or girls left desolate by the present famine.

**Afraid of Their Rescuers.** We give last annual report. Pandita

Ramabai says: "It is hard work to gather and save girls and young women. Their minds have been filled with such a dread toward Christian people that they can not appreciate the kindness shown them. For instance, many of the unconverted girls in my homes have a great fear in their mind. They think that some day after they are well fattened, they will be hung head downward, and a great fire will be built underneath, and oil will be extracted from them to be sold at a fabulously great price for medical purposes. Others think they will be put into oil mills and their bones ground. It is only lately that our girls gathered from the last famine have begun to lose these dreadful thoughts, but the minds of the new ones are filled with more dreadful ideas than these. They can not understand that any one would be kind to them without some selfish purpose."

**Islam and the Plague.**—The height of religious fanaticism was reached recently when 15,000 Mohammedans assembled in Benares, and petitioned the government of India to annul the code of rules now

being enforced to prevent the spread of the plague. They assigned as their reason that the rules are contrary to the laws of Mohammed.

**Missions and Fraternity.** "The brotherhood of man" is a fine-sounding phrase for the peroration of a political address. But we venture to say that no act of Parliament that was ever passed, no scheme that the wit of statesmen has devised, has done so much toward making the brotherhood of man a reality as the work of foreign missions. What can the politician show to compare with concrete facts like the following? The congregation of Hastings Chapel, Calcutta, recently sent the sum of £14 10s. to help in relieving the stress of famine at Molepolole, South Africa. And now we learn that the native Christians of Manchuria have sent a substantial sum for famine relief in India. India helping Africa, China helping India; so the ends of the earth are being drawn together in the love and service of the one Master.—*London Chronicle.*

**The Passing of Caste.** Rev. H. C. Hazen, of the Madura Mission of the American Board, says concerning the "partial surrender of caste": "In a single station boarding-school, 16 different castes are represented, all sitting upon the same benches, all eating the same food, which is dealt out by the pupils in turn at meal time, irrespective of caste. All form one happy family. On the itineraries all the agents eat the same food together, altho all castes are represented, from the Brahman to the Pariah and Chucklian. At the mission bungalow, when refreshments are offered to the agents, they take them without the slightest objection, altho those refreshments are prepared and

passed to them by Pariah servants."

**Degradation of Out-Castes.** Speaking of the Pariah class Rev.

G. R. Brock says in plain Anglo-Saxon: "They are dirty beyond the possibility of your comprehension. Their food is the carrion for which they fight with the jackals. And they are dirtier in mind. The horrible figures on the 'sacred' cars are of such foulness that to see them once is to be defiled forever. Is India's religion good enough? Her scrofula and leprosy ought to be sufficient to silence all the poets and fools and rascals on this point."

**Two Tendencies in India.** In his "Impressions of Mission Work in India," written out at the request of Dr.

Hume and published in the *Harvest Field* for May, Prof. Ladd has, within a short space, thoughtfully reviewed the whole situation. He observes two main tendencies among educated Indians. The one is that of those who cherish a lofty monotheism and a high conception of the principles of the world's moral order, which their admirers profess to derive from the Hindu Shastras, but which have, properly speaking, come from Christian sources. "From whatever sources these truths seem to come, or do really come," says the professor, "I am sure that all who desire the success of Christian missions in India should prize them highly and welcome them heartily. Men who are sincerely laboring to promote these truths and are governing their lives in accordance with them, should be considered and treated as coadjutors of the Christian cause—whether they continue to call themselves Hindus or Parsees, or members of the Brahma Samaj." The other tendency is that of agnosticism and irreligion, for which the

foreign influence, especially English influence, is held responsible by the writer. He therefore advises Christian missions in India to be united in fostering the one and opposing the other of these two current tendencies. In this connection he emphasizes the need of perfect harmony among the different missions.

**Education.** As regards education, the learned professor, while recognizing the duty of Christian missions in promoting the two chief interests of education and economical welfare of the people, expresses his dissatisfaction with the higher education of the classes. He says that the amount, both of missionary and of government funds, spent upon giving a practically free education of the University grade to such a large number of young Hindus, ought not to be increased. It seems to Prof. Ladd that the missionary colleges might wisely combine with the government to change, as rapidly as possible, the character of the University education, so as to fit more of those taking the examinations for other and sturdier ways of earning a livelihood. As to the relation of the missionary work to the primary education of the great body of the people, this is, in his opinion, quite another matter. "To take part to the fullest extent in such education," says he, "is an essential part of the evangelizing of the people. The condition of ignorance, superstition, and immorality among the multitudes of India is to the newcomer something utterly appalling."

**A Question as to Cost.** On January 2, 1900, the Missionary Conference of South India met at Madras, in the palace of the Young Men's Christian Association. I say palace, and this is

not an exaggeration. This, if not the finest house in Madras, is certainly the second finest. Tho not yet quite finished, it is said to have cost as much as \$100,000, the money coming nearly all from America. [Of course in India, where wages are so low, this means a great deal more than \$100,000 with us.] I could not but ask myself before this building, is it right, in a land where thousands are yearly dying of hunger, to build for Christian purposes such a house as no such association in Europe or America possesses? Does it help the moral education of the people to endow the Y. M. C. A. with such quarters?

The man who is to labor among the youth of Madras is, we may note, neither English nor American, but a Danish missionary and clergyman named Larsen. Having studied at home, he came in 1891 to Madras. After he had learned English, he rapidly gained the confidence of the native Christians of Madras, and has now been engaged for the work among the young men.—L. J. FROHNMEYER, in *Evangelisches Missions-Magazin*.

**Missionary Helpers.** Since 1879 the European missionary force in South

India has more than trebled. The native pastorate has quadrupled. There are now 786 Bible-women, a class twenty years ago almost non-existent. In all, the 33 missionary societies have put 10,647 troops into the field. These missions have 21 theological seminaries and 3 schools for training female helpers. In these seminaries there are 339 pupils, and in the 16 missionary normal schools 323. This is a cheering growth, yet as Dr. Jones, the convener of this committee urges, far from adequate to the needs of the work. It was also urged with general acceptance of the Conference, that in the training schools



increased attention should be paid to making the training suitable to the necessities of the people. A little pleasant raillery was leveled at the English brethren who seem to suppose that Butler's analogy and Paley's Evidences unmodified, are as well suited to India in 1900 as to England about 1750. Herr Frohnmeyer expresses peculiar satisfaction that the missionaries are becoming unanimous that in the training schools instruction should be in the vernaculars. Where English is imperfectly known, studies followed in English can not be really assimilated. It was also agreed that Christian character and Bible knowledge must be as much insisted on for teachers as for catechists.

#### CHINA.

**The Chinese** TIEN-TSIN, April  
**Boxer's Song.** 30.—. . . We are  
having a recrudescence of anti-foreign literature, of which the following are very good samples. The first of them is in rhyme of a peculiarly attractive form, the meter throughout representing two lines of three characters each, and one line of seven characters. This is particularly easy to memorize. I know some Chinese Christians whose families can repeat it by heart after one or two readings, and they assure me that it is a style of placard which would be universally memorized, whereas the prose placards are read, but make no lasting impression. I append a literal translation of the poem without any attempt at rhyme, for fear of destroying the effect.

#### BOXER PLACARD.

God assist the Boxers;  
The Patriotic Harmonious Corps;  
It is because the Foreign Devils disturb the  
Middle Kingdom,  
Urging the people to join their religion  
To turn their backs on heaven;  
Venerate not the Gods and forget the Ancestors.  
Men violate the human obligations;  
Women commit adultery.

Foreign Devils are not produced by mankind.  
If you doubt this,  
Look at them carefully;  
The eyes of all the Foreign Devils are bluish  
No rain falls.  
The earth is getting dry.  
This is because the Churches stop the Heaven.  
The Gods are angry  
The Genii are vexed;  
Both are come down from the mountains to  
deliver the doctrine.  
This is not hearsay.  
The practise will not be in vain  
To recite incantations and pronounce magic  
words.  
Burn up the yellow written prayers;  
Light incense sticks;  
To invite the Gods and Genii of all the grottoes (Halls).  
The Gods will come out of the grottoes,  
The Genii will come down from the mountains,  
And support the human bodies to practise  
the boxing.  
When all the military accomplishments or  
tactics  
Are fully learned,  
It will not be difficult to determine the "Foreign Devils" then.  
Push aside the railway tracks,  
Pull out the telegraph poles,  
Immediately after this destroy the steamers.  
The great France  
Will grow cold and downhearted;  
The English and Russian will certainly disperse.  
Let the various "Foreign Devils" all be  
killed.  
May the whole elegant Empire of the Great  
Ching dynasty be ever prosperous.  
—*London Standard.*

Do the We often read in  
Chinese Love missionary maga-  
the Gospel? zines such expressions as these: "China thirsts after the Gospel"; "The Chinese cry for salvation"; "The harvest is ready, we need only laborers to bring in the sheaves." It is principally young missionaries and friends of missions at home who speak and write thus.

However, in the interest of truth, it must be said that, speaking generally, it is wholly misleading to say that the Chinese thirst after the Gospel. Nor shall we hear a single elder missionary so express himself. The younger missionaries, of course, write in faith; it is really their own burning desire which they unconsciously attribute to the heathen; they are themselves so solicitous that there should be a longing for the Gospel, that they transfer this feeling to the people. But this is not true. In a new place, where the Gospel has never been proclaimed, there can natur-



ally be found men who seem prepared for the faith, but they are in every case pure exceptions. Where the Gospel has been preached for some time, and where Christian writings have been circulated, the receptiveness is likely to be greater, but even then it is assuredly an exception to find souls that thirst after the true God. The rule is, that it requires a persevering and toilsome work to *awaken* the longing after something better. Speaking generally, the heathen are well content with their own system, received by tradition from their fathers. They have as good as no sense of sin, and no longing for a Savior.

This must not be understood as meaning that the Chinese do not need the Gospel. Their superstition and credulity, especially the women's, is frightful. The most fantastic stories of cats that talk, of women turned into storks, they believe, but for the truth they have no ear. That God is our Father, is a strange thought to them. And what of their moral condition? Think only of 37 attempts at suicide coming to our knowledge last year in the little town of Da-ku-san. What an insight it gives us into the hopeless condition of their homes! Yes, the Chinese need the Gospel, but it needs abundant perseverance and abundant love to bring them to see this. Were we not laboring in the service of the Most High, we should never dare to hope for success.—HERR BOLWIG, in *Dansk Missions-Blad*.

**A Revival in China.** The last ten days of March witnessed a revival in the Anglo Chinese College, at Foo-chow, China, which in the estimation of so cautious a man as the Rev. L. Lloyd, of the Church Missionary Society, is probably without a parallel in the history of mis-

sionary effort in the empire of China. During these memorable days 68 students, many of them from wealthy and influential families, stood up to express their desire and purpose henceforth to live Christian lives. Never before in the history of mission work in China have so many students in one institution at one time sought salvation. Underlying this wonderful uprising of young men to give their lives to Christ, there has also been a far-reaching work of grace carried on in the hearts and lives of professing Christian students.—*D. W. Lyon.*

**The English Presbyterian Church** has now in China 62 missionaries, 28 of whom are women; 256 native agents, 84 organized congregations, 28 native ministers entirely supported by their own congregations, and there are 6,703 communicants. There are 12 hospitals under the care of the church.

## AFRICA.

**A Land of Villages.** In *Blessed be Egypt*, issued in connection with the Prayer Union for Egypt and the Egypt Mission Band, is a paper which states that the "province of Gharbiyeh" contains a total population of 1,297,656 souls, of whom only 24,583 are nominal Christians, and 1,273,072, or 98.1 per cent., are Moslems. It is divided into 11 governmental districts, with 2,133 towns, villages, and centers of population, of which 384 exceed 1,000, and 12 contain more than 10,000 souls.

**A New Tribe in West Africa.** Those interested in the scientific study of missions must needs give large attention to unoccupied fields, a branch of missionary study which in the minds of some was not sufficiently accoutnated at the Ecumen-

ical Conference. Such persons will find interest in the following from *The Chronicle* of the London Missionary Society. Those who recognize the obligation of the learned societies to missions will see herein a fresh illustration of this indebtedness in the department of ethnology.

The agent of the Basle Missionary Society, which has several stations among the Bakoko people in the South Cameroons, has recently undertaken a journey which has brought him into contact with the Bati, a tribe hitherto unknown, living in the interior. After a toilsome march of four days through primeval forest and treacherous swamp he reached the tribe, and was hospitably received by the chief. The Bati are an intelligent, vigorous, handsome tribe, with remarkably bright eyes, and noses less flat and broad than most other tribes, and as they gathered round him in numbers, as soon as his arrival had been made known by means of a drum, he had a good opportunity of studying their faces. Both men and women wear their hair long and skilfully plaited. Leaf-aprons form the only dress for women, while men wear either European shawls or native ones made from the bark of trees, and very durable. Many of the women paint the body all over with white clay or powdered red wood, which gives them a very ugly, even uncanny, appearance; and by way of ornament, those of rank among them wear round the neck a massive brass collar weighing about five pounds, of native manufacture. In former years the tribe dwelt further inland, but, like all the interior tribes, they have been moving nearer to the coast—a fact to be borne in mind for future operations. Various paintings, rudely executed, were found on the walls of the chief's hut, and as for music,

the chief is very fond of his guitar, which he plays with remarkable precision. In response to his inquiry about their worship, the visitor was taken to the sanctuary of their fetish, which consists of two large animal figures, leopard and serpent, rudely carved out of the trunk of a tree. On a stated day in the year the fetish is carried into the village and presented to the assembled people, whereupon the ceremony of initiating their young men into the mysteries of their worship takes place, the sign being an incision of the skin visible for life, to which certain privileges are attached.

In the evening the stranger was invited to witness a dance, which was entertaining enough for a while, but he was sorely grieved to see that spirits were surreptitiously handed round. Before the people dispersed he gave them a Gospel address; and tho he found the return march most exhausting, he felt amply compensated for what he had undergone by the value of his discovery.—*Chronicle L. M. S.*

Dr. Sims, a medical missionary on the Kongo, speaking of a brother toiler given to direct evangelizing work, says: "If Mr. Richards *has* baptized his thousands, I have *vaccinated* my tens of thousands." And this last is a service to the Master by no means to be despised.

**The Bible as** The Zulu Bible, a Missionary. published by the American Bible Society, is a very influential factor in South African affairs. "Whatever happens in the Transvaal," says the secretary, "the Bible will not cease to do its silent work." Bible translation has been proceeding on the west coast of Africa for half a century, and the presses in New York have been busy printing the sheets of the Benga Bible, intelligible to a number of rude

tribes. The Bible is a nation builder, and wherever it goes the politician must reckon with its transforming influence.

**Spears into Pruning Hooks.** Awhile ago there was a large assembly in South Africa at the dedication of a church. A native chieftain made an interesting speech, contrasting their former wild and warlike life with their then present peaceful employments. "What is there left us these days?" he said. "Our shields (made of animals' skins) are all eaten up by the rats. And we use our spears to cut grass with. The Bible is now our shield."

**The Uganda Railway.** On the very day of our annual sermon, the House of Commons was discussing the Uganda railway. It appears that a sum of £2,000,000, over and above the £3,000,000 originally voted, is needed for its completion. The sum appears to be in a fair way to be granted, on the principle that having begun the enterprise, we must go through with it. If the House realized what the railway has already done, and what the completed railway will undoubtedly accomplish, its assent could hardly fail to be of a much more cordial character. The portage system has been responsible for an incalculable waste of human life. The slave trade has existed largely in order to keep up the supply of porters, and will wither away when portage is replaced by the railway. Even apart from the slave trade, the portage system is a terrible evil. "The great disaster of the year," writes Archdeacon Walker, of Uganda, always cautious in his statements, "has been the large number of porters who have died on the new government road to the coast; about 900 of the Waganda, and these mostly Chris-

tians, and 2,000 of the Wasoga died from starvation and dysentery."—*C. M. S. Gleener.*

**A Uganda Hospital.** A new hospital has been erected at Mengo, the capital of Uganda, on the northwest shore of Lake Victoria Nyanza. The building has been constructed in native style. The immensity of it may be inferred from the fact that it required 112 tons of grass to thatch the roof. This grass was all carried by the natives. The engineer who superintended the construction of the building says: "Allowing 80 pounds per man, it would take a procession of over 3,000 men to bring it. This grass was bought for less than £30 (\$150)."

**A Year of Prosperity.** Commenting on the statistics of the Uganda Mission for 1899, Bishop Tucker says: "Altogether the past year has been with us a year of unexampled prosperity, whether we look at the baptismal roll, the communicants' roll, or the church balance-sheet. And this in spite of depleted ranks, and our own shortcomings and failures. To God alone be the praise and the glory!" The male and female Waganda teachers have increased from 980 to 1,498, without counting the women teachers in North Kyagwe, who had been omitted from the list. The result of this large increase in the number of teachers is to be seen in the large increase in the number of baptisms during the year—4,772—without reckoning those at Nassa, the returns from which place had not been received. The previous year the baptisms (including Nassa) amounted to 3,586. The income of the church, too, has largely increased—from Rs. 3,311 to Rs. 5,057. "This latter sum," Bishop Tucker writes, "does not at all represent the development which has taken place in the minds

of the people in the matter of giving. Nearly all the giving is done in shells, and shells during the last two years have depreciated nearly one hundred per cent. This has not yet been realized by the givers, but the church feels it in selling the shells. The people imagine that they have been giving to the church nearly Rs. 10,000, instead of which their shells in the actual market have only realized Rs. 5,000."

#### MISCELLANEOUS.

It is for active service soldiers are drilled and trained and fed and armed. That is why you and I are in the world—not to prepare to go out of it some day, but to serve God in it now.—*Henry Drummond*.

But China is not all the world, and the people in China are not all the people in the world; and I do not want you simply to love the Chinese and pray for them. Some years ago the Lord brought home to my heart and conscience that there was danger of my getting into a narrow rut. China is 2,000 miles broad and 2,000 long; and yet I found I was getting into a narrow rut. God's love was not confined to China, and my love was getting too much confined to it, as my sympathy and my prayers were. And I made it a rule, as far as possible, not to pray for China at all till I had prayed for a good many other parts first, for I knew that if I began at the wrong end, I did not get far on. I now begin by praying for South America. It is a most needy part of the world; and surely it wants your prayers as well as mine, and you want to be in sympathy with the Almighty Father, "who so loved the world, that He gave His only begotten Son."—*Rev. J. Hudson Taylor*.

**Enlargement from Giving.**—When I give to the missionary cause I feel

that I belong, not to the town, or the state, but to the forces that are building up the world.—*Mrs. Moses Smith*.

**The Benefit of Our friends of the Deficiencies.** Baptist Missionary Society have set us a notable example in the matter of clearing off a deficiency. Dr. Glover spoke some weighty words on the subject at their annual meeting. "Deficiencies," he said, "all depend on how we take them: if we take them wisely, they are like Jacob's angel—wrestling with us, but leaving us with a blessing." And, suiting the action to the word, they took their deficiency of over £7,000 wisely; for they drew £3,000 from the reserve funds, subscribed £2,500 on the spot, and have doubtless by this time cleared off the remainder.—*L. M. S. Chronicle*.

**A Hard Saying In the Western Interpreted.** *Christian Advocate* a missionary gives an interpretation of Paul's much-discussed injunction, "Let your women keep silence in the churches," which is based on his own and other missionaries' experience in dealing with people, who, like the people in Corinth, mostly, are ignorant, illiterate, and unused to formal religious assemblies. He believes that in Corinth, as in China, the women when they got together were talkative and inclined to gossip and babble in church unless restrained. He says that during his nine years of labor he seldom, if ever, has conducted a service where Chinese women were in attendance in large numbers where it was not necessary to repeat Paul's command from two to twenty times while the service was under way. On the other hand, he reports it seldom necessary to say anything to the men present. Recently he submitted the Pauline injunction to a Chinese presiding



elder, giving him the Bible to read and asking for the interpretation of the particular passage, I Cor. 14:34. The elder, with naught but his experience as an evangelist to guide him, and unhampered by comment of commentary or memories of controversies in press and pulpit, said: "It means that women should keep quiet in church, not talking among themselves and disturbing the meeting."

**No Failure for Missions.**—Said Mr. Conger, United States Minister to China, recently at a missionary gathering: "I have no patience with pessimism. I hope for the early, and firmly believe in the ultimate success of missions. They are a part of God's plans for the world. God's plans must succeed; His word will prevail."

**Hid from Their Eyes.**—"Few missionaries found the expected when they went to work on the field," says Miss Thoburn. That is, both the good and the evil they looked for were largely absent, while the worst and the best which actually befell, were in the main unanticipated.

#### OBITUARY.

**Rev. C S Thompson of India.** It is with grief and a sense of loss that we hear of the death of the Rev. Charles Stewart Thompson of the Church Missionary Society, who was laboring among the Bhils around Kherwara, Rajputana. Nearly seventeen years ago we much enjoyed a visit from him when we were stationed at Mhow. He was a most devoted missionary, and now, when only 49 years of age, has met his end—probably as he might have chosen—in the very midst of self-sacrificing work. He had a number of primary schools among the Bhils, which he had

made centers of relief in this time of famine and cholera; and he was traveling in the neighborhood of one of these, 27 miles from home, when he was attacked with cholera, and, after nine hours' illness, died under a tree by the roadside about noon on the 19th of May. His colleague, Rev. Arthur Outram, reached him only in time to bury his body. Some five years ago he prepared a Grammar and Vocabulary of the Bhili of his district.

**Rev. A. Ben-Oliel.** Rev. A. Ben-Oliel, who until recently conducted the Jeru-

salem Christian Mission, died in Ann Arbor, Michigan, on June 1, 1900. He was born May 3, 1826, in Tangiers, of a family of British Jews who were residing in Gibraltar. When 18, and while he was studying in the Rabbinic schools, he was converted to the Christian faith by the reading of the New Testament, and soon after baptized in England. He was sent out by the British society as one of the pioneer missionaries in Morocco and North Africa in 1848.

In '56-'58 he was employed by the committee of the Jewish Scheme of the Church of Scotland in Turkey, and in '69 became a member of the Edinburgh Presbytery of the United Presbyterian Church of Scotland, and went to establish their missions in Linares, Spain.

In 1870 he married Miss Agnes Seeley, sister of Rev. Ed. and Henry Seeley, of England.

In 1883 he was appointed to work among the Jews in Rome, Italy, and in 1887 opened a mission in Jaffa, Palestine; but in 1890 he established a mission at Jerusalem, known by the name of the Christian Union Mission. He continued in this work until two years ago, when he returned to America and took up his residence in Ann Arbor, Michigan.



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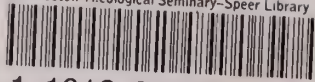
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